

# ILLUMINATION

TO

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Open the *Eyes* of the *Papists* (so called) and  
of *All* other *Seets*; and to give *them* to see

THAT

*Whilst they would have Liberty of Conscience Themselves, and  
yet deny the same Liberty to Others which Themselves would have,  
They are not for, but against LIBERTY of CONSCIENCE.*

IN

The Pursuance of *which*, these Questions are Laid down  
and Resolved,

What Conscience is?  
What Religion?  
VIZ. What the Exercise of Religion in the Conscience?  
What the Liberty of Conscience in the exercise of Religion?  
Wherefore Conscience cannot be compelled in the Exercise  
of Religion?

TOGETHER

With Certain Corollaries flowing from thence fit for the Information  
of *All* such as are yet Ignorant what Conscience is, or the Liberty thereof.

By GEORGE BISHOP.

*Whilst they promise to themselves Liberty, They themselves are the servants of Corruption,  
For, of whom a man is Overcome, of the same is he brought into Bondage. 2 Pet. 2. 19.  
Hast thou Faith? have it to thyself before God; Happy is he that condemneth not him-  
self in the thing that he alloweth Rom. 14. 22.  
For, I determined to know nothing amongst ye, but Iesus Christ, for him Crucified. 1 Cor. 2. 2.  
For, ye Brethren became followers of the Churches of God, which in Judea are in  
Christ Iesus; For, ye also have suffered like things of your own Countrymen: even as  
they have of the Jewes Who both killed the Lord Iesus, and their own Prophets; and  
have persecuted us, and they please not God, and are contrary unto all men. Forbid-  
ding us to speak unto the Gentiles, that they may be saved, to fill up their sin always.  
For, the wrath is come upon them to the uttermost. Thes. 2. 14, 15, 16.*

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Долгостроительный завод

1971 Botanical Garden



## An ILLUMINATION, &c.



HE thing I mind in this small Treatise, is, to Convince the *World* of a Great Mistake in Matters of Religion relating unto Conscience, and the Liberty thereof in the *Worship* of God; Which whilst some would have; viz. Liberty for themselves; and yet Deny; viz. the same Liberty to Others which themselves would have; they are not for, but against Liberty of Conscience.

To Manifest this, and to let the *World* see how grossly they are mistaken who thus shuffle in Point of Conscience: I shall shew.

First, *What Conscience is?*

2ly. *What Religion?*

3ly. *What the Exercise of Religion in the Conscience?*

4ly. *What the Liberty of Conscience is in the Exercise of Religion?*

5ly. *Wherefore Conscience cannot be compelled in the exercise of Religion.*

First, *What Conscience is?*

Ans<sup>r</sup>. Conscience is no other, in the Etymology of the word, or the Interpretation of it, then Con-scire - (i. e.) To know with, or together -- And in the sense, or understanding thereof, Or, the thing signified in, or by the word, Then — something in Man of an Immortal Nature, which answereth to the witness of God, in which it speaks, either Accusing or Excusing —

It is called Conscience — Because (as I have said) it knoweth with or together with that which witnesseth in it, unto which it answereth as the *VVax* to the Seal; And therefore it is called a Book, or Books in reference unto the diversity of Men in whom it is --- And the Books were Opened, and another book was opened, which is the Book of Life, and the dead were judged out of those things which were written

written in the Books according to their works, saith *John*, Rev. 20. 22. --- *As* I beheld till the Thrones were cast down; and the ancient of daies did sit; whose Garment was white as snow, and the hair of his head like pure wooll; his Throne was like a fiery Flame; and his wheels as burning fire; A fiery stream issued, and went out from before him; Thousands, Thousands ministred unto him; Ten Thousand times ten Thousand stood before him; the Judgement was set, and the books were opened, saith *Daniel*, Chapt. 7. v. 9. 10 --- And so it may be called Gods Record; Or, something on Gods part in Man, which shall witnesse for God; or Answer, or speak together with, or to the witnesse of God which speaks or witnesseth for God in it; that his Judgements are just; and which shall leave All men without excuse in the day which he hath appointed in the which he will judge the world in righteousness by the man whom he hath ordained, whereof he hath given assurance unto All men in that he hath raised him from the dead. Acts 17. 31.

It is said -- Immortal -- or something in man of an Immortal Nature --- Because, it remains for ever either witnessing for or against; and is the exercise of a man, either in Everlasting Joy, or everlasting sufferings. Hence it is called a Testimony; Therefore our rejoicing is this (saith Paul) the testimony of our conscience; that in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, we have had our conversation in the world, and more abundantly to you wards, 2 Cor. 2. 12. And their Conscience also (speaking of the Gentiles which had not the Law, yet, did by Nature the things contained in the Law; and so having not the Law, were a Law unto themselves; shewing the work of the law written in their hearts, and condemning the Jew which made his boast of the law, and yet through breaking the law dishonoured God) bearing witness, and their thoughts the mean while accusing, or else excusing one another in the day when God shall judge the secrets of man by Jesus Christ according to my Gospel, saith he Rom. 2. 14, 15, 16. And the Reason or the Demonstration of it is plain; because It being in man, and privy to all man doth, and the Record of it all. It remains a witnesse of it all to and with the witnesse of God which witnesseth in it; and according to the state of every man either in eternal Woe, or Life everlasting; so it witnesseth in him to the witnesse of God for ever, and ever.

It is said -- which answereth to the witnesse of God -- To distinguish it from the witnesse of God; For, the witnesse of God is one thing, the



the witnesse of the Conscience another ; yet both of the same Nature ; that the witnesse of God, this a witnesse for God : And so in the mouth of two or three witnesses every word shall be established, Matth. 18. 16. saith the Amen, the faithful and true witnesse, Rev. 3. 14. The Light of the world ; the true Light that lighteth every man that cometh into the world, John 8. 12, 1, 9. which shineth in the Conscience, unto which Conscience witnesseth. Now there be whose very conscience is defiled, that is, by reason of evil works, Tit. 1. 15. And whose Conscience is seared with a hot Iron, 1 Tim. 4. 2. And who are past feeling, and given over to a reprobate mind to commit Iniquity with greedinesse, Rom. 1. 28. Ephes. 4. 19. Who feel not him who witnesseth, so they feel not CHRIST JESUS. For, know ye not your own selves, how that Jesus Christ is in you except ye be Reprobates? 2 Cor. 13. 5. And there be whose Consciences are purged from dead works, to serve the Living God, Heb. 9. 14. And whose heart is sprinkled by the blood of Christ from an evil Conscience, Heb. 10. 22. And who have the Answer of a good Conscience towards God through the Resurrection of JESUS CHRIST, 2 Pet. 3. 22. And who have a good Conscience in All things, Heb. 13. 8. And who hold Faith, and a good Conscience, 1 Tim. 1. 19. And the Mystery of Faith in a pure Conscience, 1 Tim. 3. 9. And who serve God with a pure Conscience, 2 Tim. 1. 3. And who exercise themselves to have alwayes a Conscience void of Offence towards God, and towards Man, Acts 24. 16. Now as to these, the spirit it self beareth witness with Our spirits that we are the Children of God, Rom. 8. 16. As to the Other ; they are accused in themselves and condemned, as it is said of the Heretick, Tit. 3. 11. Now, if our hearts condemn us, God is greater then our hearts, and knoweth all things: If our heart condemn us not, then have we peace with God, 1 John 3. 20, 21. Our Conscience also, bearing us witness in the Holy ghost, Rom. 9. 1.

It is said -- In which it speaketh -- Because Conscience is the seat of him who witnesseth ; who is Lord of Heaven, and Earth, whose Record it is of all he doth, who is the Son of God ; or speaks in Conscience : He testifies of the Father in the Conscience, and Conscience testifies of him: The Son can do nothing of himself, but what he sees the Father doe. For, what things soever he doth, these also doth the Son likewise. For, the Father loveth the Son, and sheweth him all things that himself doth, and he will shew him greater works

works then these that ye may Marvel. For, as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will. For, the Father judgeth no Man, but hath committed all judgement to the Son, that all Men should Honour the Son even as they Honour the Father that hath sent him. Verily, Verily, I say, unto you, He that heareth my Word, and believeth on him that sent me, hath Everlasting life, and shall not come into Condemnation, but is passed from death to life. Verily, Verily, I say unto you, the hour is coming, and now is, when the dead shall hear the Voice of the Son of God, and they that hear shall live. For, as the Father hath life in himself, so he hath given to the Son to have life in himself; and hath given him Authority to execute judgement also, because he is the son of man. If any Man hear my words, and believe not, I judge him not; For, I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my Words, hath One that judgeth him; [the word that I have spoken, the same shall judge him in the last Day,] John 5. 19. to the 28. John 12. 47, 48.

It is said -- In Man -- To keep mans Mind from Revving up and down, from wandring abroad to this and to that; For, it is something in man, which will be his Everlasting Comfort, or Woe; his Condemnation, or Salvation. There is the worm that will never die, and the Fire that goes not out. Mark 9. 44, 46, 48. And the peace of God, which passeth understanding, and the Joy in the Holy ghost. Phil. 4. 7. 1 Thes. 1. 6.

And, it is said, — either Accusing, or Excusing -- In as much as according to the Operation of either; viz. The spirit of Truth, or the spirit of Error, it doth the One, or the Other.

Thus much concerning Conscience What it is. Now concerning Religion; which is the second Question; Viz. —

What is Religion?

Ans. Religion is nothing else, Then the perswasion of the mind to worship God, according to what it is perswaded to be the mind of God in, or by which he will be worshipped.

Now God is a Spirit; and he that worships him must worship him in spirit, and in truth; for the Father seeketh such to worship him, John 4. 23, 24. And pure Religion and undefiled before God, and the Father is to visit the fatherlesse and the widdow in their distresse, and to keep himself unspotted of the world, Jam. 1. 17. And that which inclineth the heart any way to God is the spirit. For,

as God is, so must that be by which he will be worshipped ; Or, it is not Acceptable in his sight ; Who is a consuming fire, and will be had in Reverence by all that are about him, Heb. 12. 29. Psal. 89. 7. For, he is not a God that hath pleasure in wickednesse, neither shall evil dwell with him, Psal. 5. 4. And the sacrifice of the wicked is an Abomination in his sight ; but the prayer of the upright is his Delight, Prov. 15. 8. And he that cometh unto God must believe that he is, and that he is a Rewarder of them that diligently seek him, Heb. 11. 6. And Faith is the Gift of God, Ephes. 2. 8.

Which is an Answer to the Third Question ; Viz.

*What is the Exercise of Religion in the Conscience ?*

Ans. It is an awful Regard, or holy Reverence of God in all that draw near him : — serve the Lord with fear, rejoyce with trembling, Psal. 2. 11.

And the Liberty of conscience in the Exercise of Religion (in Answer to the Fourth Question ; Viz. *what is the Liberty of conscience in the exercise of Religion ?*) is not to be imposed upon at all in matters of Religion.

Because (which is also an Answer to the Fifth and Last Question, Viz. *wherefore Conscience cannot be compelled in the exercise of Religion ?*) I say, because All Acts of Humane Force and Violence in matters of Religion, are of another Nature, then that of Conscience ; which is spiritual, and concerns the mind, but that of force the Body only, and is carnal.

So then ; Conscience being of an Immortal Nature, answering to the witnesse of God whose seat it is ; and Religion being the perswasion of the mind to worship God according to what it is perswaded to be the mind of God, in and by which he will be worshipped ; and the exercise of Religion in the conscience, being an awful Regard, or holy Reverence of God in all that draw near unto him ; and the Liberty of conscience in the exercise of Religion, in whatsoever it is perswaded to be the mind of God, in which he will be worshipped, and not to be imposed upon, at all in matters of Religion ; and the ground or reason of that, because All Imposition (as of Men) or Acts of Humane Force and Violence proceeds from another Nature then that of conscience, which is spiritual, the other earthly ; It follows —

First, That no man can compel conscience, Or conscience cannot be at all compelled in matters of Religion.

Perswaded, indeed, it may be, compelled it cannot. Therefore  
Paul

Paul and Barnabas persuaded them to continue in the grace of God, Acts 13. 43. and Paul reasoned in the Synagogues every Sabbath day, and persuaded the Jews and the Greeks, Acts 18. 4. and knowing the terror of the Lord we persuade Men, saith he, 2 Cor. 5. 11. And again, Let every Man be fully persuaded in his own mind, Rom. 14. 5. and Paul was persuaded by the Lord Jesus, Rom. 14. 14. and Abraham staggered not at the Promise of God through Unbelief, being fully persuaded that what he had promised was able also to perform, Rom. 4. 21. and these All dyed in Faith, not having received the Promises, but having seen them afar off, and were persuaded of them, Heb. 11. 15. and thy people shall be willing in the day of thy power, Psal. 110. 3. and whosoever is of a willing heart let him offer Exod. 35. 5. and, if ye be willing and obedient ye shall eat the good of the Land, Isa. 1. 19. And, if there be first a willing mind, it is accepted according to that a man hath, not according to that he hath not, 2 Cor. 8. 12. For God loveth a cheerful giver, 2 Cor. 9. 7. And God shall enlarge Japhet, and he shall dwell in the Tent of Sem; and Canaan shall be his Servant, Genes. 9. 27.

And the Reasons of this, are.

First, Because (as I have said) compulsion, imposition (as to men) is against the nature of conscience: Conscience is a persuasive thing, not a compulsive, or that is to be compelled. Hence it is said — Docenda, non Coercenda Religio, (i. e.) Religion is to be taught, instructed, distilled, not to be compelled; because it cannot: It is not the Nature of that on which Religion hath its influence; or, in which it works, or hath its exercise, to be compell'd.

Now, this is a strange thing amongst Men, and Absurd, to apply a Thing for the instruction of a Creature, which is contrary to the nature of that Creature. As to teach a Horse by books, and a Lamb by stripes; such a thing a man may attempt, and render himself ridiculous by so doing, but doe it he cannot. Water may be put to kindle Fire, and Fire to cool Water; the Air may be sought to be made to couch, or lie under; and the Earth to move on top; the Fishes to live on the Earth, and the Creatures of the Earth to live in the Sea; the Day to be Night, and the Night Day; the Summer to be Winter, and the Winter Summer; but all in Vain; It cannot be, their Natures are contrary. Now, he that understands not the nature of things, knows not how to apply: And he will be accounted a pitiful Physician indeed, that applies, not knowing the

the nature of the thing. And be that applies contrary to the nature of the thing, shews that he doth not understand it; For, if he did, he would not apply that to save, which will destroy. So then, Conscience being of a *persuasive* nature, not a *compulsive*, by force and violence to seek to instruct conscience, is *Heterogeneous*, or contrary to nature.

Secondly, It cannot be compell'd, because it cannot be reach't, that is, by force and violence: It is too short; it cannot come at the spirit of a man, because it is not spirit. A dead Principle (if I may so say) cannot reach a living thing. Force and Arms, Prisons and Penalties, Banishment and Death, are dead things; that is to say, that, or the Instruments by which these things are effected. For Example; a Sword would not kill a Man, were it not applied, or did not a man rush upon it; nor a Halter hang; nor a Prison-House keep in, were there none to execute, or to keep in, or did not some execute, some keep in: Nor, indeed, is there will in them; for, they are things that have no sense, that have no motion, as by, or of themselves: they have not a capacity of instruction; therefore they cannot teach; they are not things wherewithall to instruct the mind in the worship of God; or as to it, which is a living thing; not flesh and blood, though it be in flesh and blood, and acts it, and is (*viz.* the spirit that is in man) the ground of sense and feeling; or that which makes man sensible or to feel.

Now to make use of things that are without sense or feeling, Res Inanimatæ (i. e.) things without soul or life, to instruct that which gives it, and is the principle thereof; by compulsion or force, to seek to constrain that, or to think to doe it, which gives vertue to force, and makes up that which is call'd compulsion, or is the soul or life thereof; or that without which it would not be, is to put the Cart before the Horse, and to act as madly in the execution, as Heterogeneally in the thing, that is to say, All wrong, doctrine and conclusion, nature and thing. For, this All men will grant, That unlesse the Remedy be suitable to the disease, and the conclusion answerable to the premises; its in vain to apply, its in vain to draw it. Force indeed may repel force, or force is repell'd, or driven back by force, as the saying is, Vis vi repellitur. But by force or arms to think to repel that which gives the spirit to force; by a natural Principle to instruct a spiritual; by force to think to subdue the spirit to what man will as to the worship of God, to instruct as to God, and how he shall be worshipped, is all one as by the Body, and without the

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Soul

Soul to think to subdue the soul, which gives it moving.

Thirdly, compulsion can reach no further then to that which is of the same Nature with it. A thing cannot be extended beyond its Principle. To a natural thing that which is natural may reach : Man may reach man ; to the body, he may kill that, but then he hath [no more] that he can doe ; that is to say, He can do no more, he can go no further, He may kill that which is like to him, which is of the same nature with him ; the Soul he cannot reach. So saith the Son of God ; I say unto you, my Friends, be not afraid of them that can kill the body, and after that have no more that they can doe : but I will forewarn ye whom ye shall fear ; Fear him which after he hath killed, hath power to cast into Hell ; yea, I say unto you, fear him, Luke 12. 4, 5. For, if man could reach the soul living, that is, whilst it is in the body, he could go further, he had [more] that he could doe, he could reach it when a man was dead, that is, when the soul is out of the body ; He had [more] that he could doe ; but he hath [no more] that he can doe, when he hath killed the body ; ther's the utmost, the soul he cannot reach ; therefore he is not to be feared. His compulsion can go no further then that of which he is, then that of which it is, then that which is of its own nature ; that is like it. Man may compel man, that is the body, the thing like himself, the thing of himself : but the spirit which is in man, the soul of man, none can reach but he that gave it. The Dust returns to the Earth as it was, and the spirit to God that gave it, Eccles. 12. 7. Dust may touch dust, and that which is natural, and must perish, that which is of the same nature with it. But the soul of man which is Immortal, the spirit which came from God the Father of spirits, Heb. 12. 9. the God of the spirits of all flesh, Numb. 16. 22. the conscience which is one with, and answereth to the witnesse of God, none can touch but he that made it. Compulsion may form that which is of its own nature into its own Image ; it may make men Hypocrites, men to seem to be that which they are not, for fear of punishment, or to preserve that which is of this World ; but change the soul that it cannot : if it could reach the soul, it could change the soul. But in as much as it cannot change the soul, it cannot reach the soul ; and in as much as it cannot reach the soul, it cannot compel the soul ; And in as much as it cannot compel the soul : it ought not to prescribe how it should worship God, and require Obedience thereunto. And these things are plain and manifest.

Fourthly,



Fourthly, The *Diuel* cannot compel the *soul*; therefore *man* cannot. For the *Diuel* is a *spirit*, but *Man* is not; and if the *Diuel* who is a *spirit*, and so can the better come to work with a *spirit*, which the *soul* of *man* is, cannot compell the *soul* which is a *spirit*; how much less can *man* who is not a *spirit*; or, the things that are of *man*, that which is *spirit*, which are not *spirit*, compell the *spirit*.

Now all the powers of darknesse cannot compel a *man* to evil. It cannot make *him* sin, it cannot make *him* commit iniquity, it cannot force *him* to work wickednesse, it cannot compel, it may entice, it may tempt, it may allure through the deceitfulness of sin, and so overcome, but compel it cannot. And this is an *Eternall* Truth, and the *Diuel* knows it to be so; for, if he could compell, what *man* should be free? and in what condition were *man*, if he could be compell'd? and how could *man* be charged with evil, if he could not doe otherwise? And here is the priviledge of *man*, and it is a great one, indeed, and a mighty strength, did he mind it, That he cannot be compell'd. And so saith *James*, Let no *man* (saith he) say when he is tempted, I am tempted of *God*; for *God* cannot be tempted of evil; neither tempteth he any *man*, (then it were hard indeed; for no thing hath power over *man* as of Right, but *God*, and what else hath power over *man* is by his own consent) but every *man* is tempted when he is drawn away of his own Lusts, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin when it is finished bringeth forth death, *Jam. 1. 13, 14, 15.*

Fifthly, The *soul* is a *spirit*, and *God* is a *spirit*; *man* is *flesh* and not *spirit*. And all *flesh* is *grasse*, and as the *flowr* of the field; the *grass* withereth, and the *flowr* fadeth, but the *Word* of the *Lord* shall stand for ever, *Isa. 40. 6, 8.* Behold my hands and my feet that it is I my self; handle me, and see; for a *spirit* hath not *flesh* and *bones*, as ye see me have: and when he had thus spoken, he shewed to them his hands and his feet, *Luke 24. 29.* The *flesh* profiteth little, it is the *spirit* that quickneth, *John 6. 63.* The words that I speak they are *spirit* and *life*. And if I go not away the *Comforter* will not come unto you, *John 16. 7.* And henceforth know we no *man* after the *flesh*; yea, though we have known *Christ* after the *flesh*, yet now, henceforth know we him no more, *2 Cor. 5. 16.* That which reacheth unto the *soul* must be *spirit*, which *man* is not; therefore *man* that is born of a *woman*, who is but of few dayes, and those full of trouble, cannot reach the *spirit*, which is *Eternal*, and endures for ever:

Sixthly, *Man cannot go beyond man: he cannot go to the soul that's beyond him; therefore he cannot compel the soul. If he could go to the soul, he could redeem the soul; For, he that can go to the soul, can redeem the soul.* But in that *he cannot go to the soul, he cannot redeem the soul.* By which also (speaking of the spirit which quickneth; For (saith Peter, 1 Epist. 3 Chap. 18, 19, 29. verses.) *Christ also hath once suffered for sin, the just for the unjust, (that he might bring us to God,) He [went] and preached to the [spirit] in prison, which sometimes were disobedient when once the long suffering of God waited in the daies of Noah, &c.*

Now, in that *man cannot quicken, he cannot Redeem; and in that he cannot redeem, he cannot go to the spirits that are in prison.* For, if *he could go to them, he could redeem them; for that which can go to the spirits that are in prison, is greater then that which holds them in captivity; But in that he cannot go to them, he cannot redeem them; For, that which Redeems must go to; and in that he cannot go to, it shews it is beyond him; and in that it is beyond him, it shews it is not for him to Meddle therewith; but to leave it to him who is able to redeem, who is able to reach.* They that trust in their wealth, and boast themselves in the multitude of their riches; None of them can by any means redeem his Brother, nor give to God a ransom for him; for the Redemption of their soul is precious; and it ceaseth for ever, Psal. 49. 7, 8.

Besides, It is not in *man that walketh to direct his steps, so saith Jeremy. O Lord, I know the way of man is not in himself; it is not in man that walketh to direct his steps, Chap. 10. ver. 23.* Now, if the way of *man is not in himself; and if it is not in man that walketh to direct his steps, then he cannot direct anothers; he cannot be the way unto another.* Here all are in the like state; every *man here comes into the same Condition himself; Conscience (as to this) is alike in one as in all, and in All as in One; that is, of one, and the same nature; and all have the same dependency on another; whether Rich or Poor, High or Low, Governours or governed, King or people, Master or Servant, Bond or Free, viz. on the Lord, and his eternal Arm to bring them to God; all have need of this, seeing all have sinned, and fallen short of the glory of God; who hath put a measure of himself into man to direct him his way, and to bring him to God; unto which every Man ought to take heed; to that, in him, which shews, to that in him which makes manifest, which reproves, which checks, which condemns the manifestation of the spirit, which*  
he

he hath given to every man to profit withall; unto which every man ought to take heed, and of which he will require an account. And this being so, (and so it is;) how then comes man, and with what arrogancy of spirit to his Maker, to prescribe to another, who stands in the same dependency on God for instruction, how to worship him.

Now then (to summe up this Particular) if the way of man be not in himself, nor in him that walketh (not of a dead man; for he that is dead walketh not) to direct his steps, (and *Jeremy* saith so.) And if by no means a man can redeem his Brother, nor give to God a ransom for him; because the Redemption of their soul is precious, and it ceaseth for ever (as saith the *Psalmist*.) And if the soul is a spirit, and God a spirit, and Religion, that reacheth the soul of a spiritual nature; and therefore the Lord must be worshipped in spirit and in truth, (and so saith *Christ*;) and if the Devil cannot compel to evil, though he tempts, but every man when he is tempted, is drawn away of his own lusts, and enticed (as *James* speaketh,) and if compulsion can extend onely to that which is of its own nature, and no further. For, *Naturam expellas furca licet usq; recurrit*, (i.e.) Nature may be extended till it recoil, it cannot be forced beyond (as I have shewed;) and if a dead Principle (as all force is) cannot convert to a living thing (as I have said;) and if Conscience cannot be reached by force, because force is not of the nature of conscience; and things cannot reach where they are not of the same nature (as is made to appear.) And if compulsion is contrary to the very nature of conscience, which is to be persuaded not to be compelled (as is abundantly proved,) It must needs follow; That no man can compel Conscience, or Conscience cannot be compelled by man as to the worship of God; or, that in man, whereby or in which God is worshipped cannot be compelled. It cannot, that is, it ought not. It cannot, that is, it may not; It cannot, that is, it is out of the power of man, by all that he can doe to compell it. And so, what doth man when he seeks to compel to the worship of God, but force nature, and by contrary Elements seek to convert each into the other, as Fire into and by Water, and water into and by fire; for as soon may that be done by the contrary Elements of either; as to force Conscience, or to direct the mind of man, which is spiritual, in the worship of God, by weapons that are carnal, or by things that are perishing that which is eternal, or by mortal things the Immortal Soul, which nothing but God can reach or satisfie.

Besides,

Besides, Religion is a *Thing* in the *mind*, and the *mind* is a *spirit*, which the *body* cannot reach nor touch; nor any thing that is of a corporeal nature, or, that tasteth of man. A man's body may be ground into a Thousand Pieces, (as I may so say, and yet his Mind may be free to God; and whilst the man may seem otherwise for fear of fortune, and that he may have ease from sufferings: his heart may be quite contrary, and when time serves, he may manifest it. So Hypocrites force may make (as I have said) which is double iniquity. As is the saying of the Ancient — *Simulata sanctitas duplex iniquitas* -- (i. e.) Counterfeit holiness (a religious seeming to be what the heart is not) is double iniquity -- Iniquity in him that is compelled; iniquity in him that compels. And compel to blaspheme it may (as Paul did, when he was in that state,) yet as to the Law blameless, and yet without law as to Christ; for he persecuted him, when he was as to the law blameless. *Who art thou Lord?* (said he) *I am Jesus whom thou persecutest; when he struck him down in the way, and those that were with him, as they were riding with Letters to Damascus from the High Priest to persecute all that he found of that way, and to bring them bound to Jerusalem whether men or women, which Letters he desired, who made havock of the Church, breathing out threatnings and slaughter against the Disciples of the Lord, and consenting unto Stephens death, standing by and holding the garments of them that stoned him; entering into every house, and haling men and women, and committing them to prison; And I punished them oft in every synagogue (saith he Acts 26. 10, 11.) and compelled them to blaspheme, and being exceeding mad against them, I persecuted them even to strange Cities, which thing I also did in Jerusalem, and many of the saints I did shut up in prison, having received Authority from the Chief Priests, and when they were put to death, I gave my Voice against them,) but to change the heart it cannot; It is a spirit, which nothing but that which is spirit can touch or reach.*

Now bodily exercise profiteth little; its the spirit that quickens, 1 Tim. 4. 8. John 6. 63. and the spirit it is that presents the body, a living sacrifice, holy, acceptable to God, which is the reasonable Service; which conforms not to this world, but transforms by the renewing of the mind, and proves what is that good, and acceptable, and perfect will of God. And so to present their bodies Paul beseecheth by the mercies of God, Rom. 12. 1, 2. And now then, we are Ambassadors for Christ, as though God did beseech you by us; we pray

(15)

you in *Christ's* stead to be reconciled to God, 2 Cor. 5. 20. And all things are of God, who hath reconciled us unto himself, and hath given to us the ministry of reconciliation; to wit, that God was in *Christ* reconciling the world unto himself; not imputing their Trespases unto them, and hath committed to us, the word of Reconciliation, ver. 18. 19. And, therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her; and I will give her her Vineyards from thence, and the Valley of Achor shall be a door of Hope, and she shall sing there as in the days of her youth, and as in the days when she came out of the Land of Egypt, Hos. 2. 14, 15. And I drew them with the cords of man, with bands of love, and I was to them, as they that take off the yoke on their jaws, and I laid meat before them, Hos. 11. 4. and ô Jerusalem wilt thou not be made clean? when will it once be? Jer. 13. 27. Thus much of Religion, and of this first Particular wherefore Conscience cannot be compelled in the exercise of Religion.

Secondly, It follows, That the Lord alone is LORD of Conscience.

For, First, He alone it is to whom every knee must bow, and tongue confess, of things in Heaven, and things in Earth, and things under the Earth, Phil. 2. 10. 11. and if it be to him that every knee must bow, and tongue confesse; then to this Imposition, and to that, to this man, or to that, in this worship or that, no bowing, no confessing; and the Lord hath sworn it. I have sworn by my self (saith the Lord, Isa. 45. 23.) the Word is gone forth of my mouth in righteousness, and shall not return, That unto me every knee shall bow; every tongue shall confess. And, Why dost thou judge thy Brother? Or, why dost thou set at nought thy brother? we shall all stand before the Judgement Seat of Christ; For it is written; As I live saith the Lord, Every knee shall bow to me, and every tongue shall confess to God: so then, every one of us shall give an account of himself to God. Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling BLOCK before his Brother; Or, occasion to fall in his Brothers way, Rom. 14. 10, 11, 12, 13.

Secondly, By him it is that Kings reign, and Princes decree justice, Prov. 8. 15. Therefore they must not think to decree justice to him, or think to make him to Reign. They must observe their Place, and keep their Station, lest he dash them to pieces. Serve the Lord with fear, and rejoyce with trembling; kiss the Son lest he be

be angry, and ye perish from the way when his wrath is kindled but a little : blessed are all they that put their trust in him. Ask of me, and I will give thee the Heathen for thine Inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a Rod of Iron : thou shalt dash them in pieces like a potters Vessel. Be wise therefore O ye Kings, be ye instructed ye Judges of the Earth, saith the Lord to and of his Son, and to the Kings and Judges of the Earth, Psal. 2. 9. to the 14.

If Uzzah touch the Ark to take hold of it though it shook by reason of the Oxen, he dies for it. And he died there for his error by the Ark of God. For, the anger of the Lord was kindled against Uzzah, and God smote him there : and David was afraid of the Lord that day ; and said, How shall the Ark of the Lord come to me ? and he was displeased because the Lord had made a breach upon Uzzah ; and he called the name of the place Perez Uzzah unto this day. And he would not remove the Ark of the Lord to him in the City of David, but he carried it aside into the house of Obed Edom the Gittite, 2 Sam. 6. 6. to the 12.

If the Bethshemites do but look into the Ark (into which they should not) when it was brought back by the Lords of the Philistims, who kept it long in Captivity, they are slain Fifty thousand, and threescore, and ten men, whom the Lord slew but for looking thereinto ; (who should not so have done) though they were glad to see it, and ran to it when they saw it brought back, as they were reaping ; and had offered Offerings, and sacrifices that day unto the Lord, and though the Levites were with them, that would not serve to excuse them. And the people lamented, because the Lord had smitten many of the people with a great slaughter. And the men of Bethshemesh said, Who is able to stand before the holy Lord God ? and to whom shall he go up from us ? 1 Sam. 6. 15. to the 21.

If Saul offer a burnt Offering, and stay not for Samuel to offer, the Prophet of the Lord ; for whom he should have stay'd (here he was tried,) though Samuel carried longer then the dayes appointed, and the people were scattered from him, and the Philistims Army were encamp't against him ; He doth foolishly, and Samuel tells him so ; Thou hast done foolishly (said he to Saul) Thou hast not kept the Commandment of the Lord which he commanded thee. For, now, would the Lord have established thy Kingdome upon Israel for ever ; but now thy Kingdome shall not continue. The Lord hath chosen him

a man



a man after his own heart : and the Lord hath commanded him to be a Captain over his people, because thou hast not kept what the LORD commanded thee, 1 Sam. 13. 13, 14. So he lost his Kingdom.

If Uzziah take upon him to burn Incense upon the Altar of Incense, which was only for the Priests to doe ; he is withstood by Azariah the Priest, and fourscore Priests of the Lord which were Valiant Men. And they said unto the King, It appertaineth not unto thee Uzziah to offer Incense unto the Lord, but to the Priests the sons of Aaron, that are consecrated to burn Incense. Go out of the Sanctuary for thou hast trespassed ; neither shall it be for thine Honour before the Lord God. And Uzziah was wroth, and had a Censer in his hand to burn Incense ; and whilst he was wroth with the Priests, the Leprosie even rose up in his Forehead, before the Priests in the House of the Lord, from besides the Incense Altar. And Azariah the chief Priest, and all the Priests looked upon him, and behold he was Leprous in his Forehead, and they thrust him out from thence ; yea, himself hasted to go out because the Lord had smitten him ; and Uzziah was a Leper to the day of his death, 2 Chron, 26. 16. to the 22.

And if Jeroboam set up the Calves at Dan, and at Bethel, which were other things, and other places then the Lord had appointed by and in which to be worshipped who had commanded that at Jerusalem only, and on the Altar there they should offer to him, and that they should not make to themselves any graven Image ; nor the likenesse of any thing in the Heaven above, or the Earth beneath. Or the water under the Earth. Thou shalt not bow down to them, nor worship them ; I am the Lord, Exod. 20. He sins, and is said to make Israel to sin, 1 Kings 14. 16. For, Thou shalt worship the Lord thy God, and him only shalt thou serve. Said Christ to the Diuel when he took him into an exceeding high Mountain, and shewed him all the Kingdoms of the world, and the glory of them ; and said unto him ; All these things will I give thee if thou wilt fall down, and worship me, Matth. 4. 10, 89. And confounded be all they that serve graven Images, that boast themselves of Idols ; Worship him all ye Gods, Psal. 97. 7. For the Lord our God is One Lord. Hear O Israel, the Lord our God is one Lord ; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might : him shall ye fear, and him shall ye worship, and to him shall ye doe sacrifice, Deut. 6. 4, 5. 2 Kings 17, 36. And they that did not this, sacrificed to Diuels not to God ; to the work of their hands,

to wood, and to stone, to silver, and to gold, they have mouths but they speak not; Eyes have they but they see not; they have Ears but they hear not; Noses have they but they smell not: they that make them are like unto them, and so is every one that trusteth in them, Psal. 115. 4. to the 9. And, I am the Lord, that is my Name, and my glory will not I give unto another. Neither my praise to graven Images, Isa. 42. 8.

Now these things; viz. The Ark, and the Offring, and the Prophet, and the Priest, and the Altar, and Jerusalem; and that whole Body of Worship, Priests, and Sacrifices, figured forth, and were Types of him who was to come; Christ Jesus who is come. Who is a Priest for ever after the order of Melchisedeck; the minister of the sanctuary and of the true Tabernacle which God pitched and not Man, Heb. 8. 2. The Altar of which they have no Right to eat which serve the Tabernacle, Heb. 13. 10. The Prophet of which Moses truly said unto the Fathers, A Prophet shall the Lord your God raise up unto you of your Brethren like unto me, him shall you hear in all things he shall say unto you; and it shall come to pass, that every Soul that will not hear that Prophet shall be destroyed from amongst the people, Acts 3. 23. Who is King of Kings, and Lord of Lords, Rev. 19. 16. The Head of the Church which is his body, the fullness of him that filleth all in all, Col. 1. 18. Ephes. 1. 22. 23. 1 Thes. 1. 1. living stones built upon the living Foundation, which remaineth for ever, 1 Pet. 2. 4, 5. who is the only Law giver who is able to save, and able to destroy, Jam. 4. 22. Whom the Lord hath set upon his holy hill of Sion, Isa. 26. on whose shoulders the Government lies, Isa. 9. 6. who is King of Righteousness and King of Peace, Heb. 27. who only hath immortality dwelling in the light, which no Man can approach unto; whom no Man hath seen, or can see, to whom be honour and power everlasting, Amen, 1 Tim. 1. 16. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his Name, Heb. 13. 15. who is the judge of the quick and the dead, 2 Tim. 4. 1. who shall judge the Quick and the Dead at his Appearing and Coming, 1 Pet. 4. 5.

Thirdly, He is the King Immortal, and no other; therefore none but he is Lord of Conscience, which is Immortal, John in his Revelations saw this; The four and twenty Elders (saith he) fell down before him who sat on the Throne and worshipped him who lives for ever and ever, and cast their Crowns before the Throne, saying, Thou

Thou art worthy, O Lord, to receive glory, and Honour, and power; for thou hast created all things, and for thy pleasure they were and are created: and he saw the Heavens opened, and behold a white horse; and he that sat upon him was called Faithful and true, and in Righteousness he doth judge, and make war, his eyes were as a flame of fire, and on his Head were many Crowns; and he had a name written which no man knew but himself, and he was clothed in a Vesture dipt in blood; and his name is called the Word of God; and the Armies which were in Heaven followed him on white horses, clothed with fine linnen white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the Nations; and he shall rule them with a Rod of Iron, and he treadeth the Wine-press of the fierceness of the wrath of God Almighty. And he bath on his Vesture, and his thigh, a Name written, King of Kings, and Lord of Lords, Rev. 4. 10, 11, 19. 11. to the 16. Therefore it is said, who only bath Immortality, 1 Tim. 6. 16. The King Immortal, 1 Tim. 1. 17.

Now Kings are mortal, and their Crowns are mortal; Surely men of low degree are Vanity; and men of high degree are a lye; to be laid in the ballance they are altogether lighter then Vanity. Put not your trust in Princes; nor in the Son of Man in whom is no help; his breath goeth forth, he returneth to his earth. In that very day his thoughts perish, Cease ye from man whose breath is in his nostrils; for wherein is he to be accounted of? Isa. 2. 22. Psal. 146. 4. 62, 9. How dares then Man whose breath is in his Nostrils; in whom [is no] help whose breath goeth forth, who returns unto his Dust, who is a Lye, and in the Ballance is altogether lighter then Vanity; who is born as the wild Asses Colt, who being in Honor, and understandeth not, is as the Beast that perisheth, prescribe to Conscience which is Immortal, the dominion of him who is Immortal, as to the worship of God; or as to the things in which he will be worshipped?

Nebuchadnezzar knew the price of setting up an Image in the plain of Dura in the Province of Babylon, and requiring all to fall down and worship it, and casting the three Children into the fiery Furnace, heat seven times hotter, because they would not serve his Gods, nor worship the Golden Image which he had set up; He it known unto thee, O King (said they,) we will not serve thy Gods, nor worship the golden Image which thou hast set up, O Nebuchadnezzar! we are not careful to answer thee in this matter: If it be so, our God whom we serve is able to deliver us from the burning fiery Furnace,

and he will deliver us out of thy hand O King. But if not, be it known unto thee, &c. I say he knew the price of this, and of strutting in the Pallace, of the King of Babylon, and saying, Is not this great Babylon which I have built for the House of the Kingdome by the might of my power, and for the Honour of my Majesty; when while the Word was in his mouth, there fell a Voice from Heaven, saying, O King Nebuchaduezzar, to thee it is spoken, The Kingdome is departed from thee, and they shall drive thee from Men, and thy dwelling shall be with the beasts of the Field; they shall make thee to eat grass as Oxen, and seven times shall pass over thee, untill thou know that the most High ruleth in the Kingdome of men, and giveth it to whomsoever he will, Dan. chap. 3. 4.

Belshazzar his Son felt the Cost of drinking Wine in the Golden Vessels of the Temple of the House of God which was at Jerusalem before his Princes, his Wives and his Concubines; He and his Princes, and his Wives, and his Concubines, and praising the Gods of gold, and of silver, and of brass, of iron, of wood, and of stone, at his great Feast which he had made to a Thousand of his Lords; drinking Wine before a Thousand; when, in the same hour came forth fingers of a mans hand, and wrote over against the Candlestick upon the plaiter of the Wall of the Kings Pallace, Mene, Mene, Tekell Upharzin; and the King saw the part of the Hand that wrote: then the Kings countenance was changed, and his thoughts troubled him; so that the joynts of his loyns were loosened, and his knees smote one against another; and when in that night he was slain, and Darius the Median took the Kingdome, Dan. chap. 5.

And all the Presidents of the Kingdome, the Governours, and the Princes, the Counsellors, and the Captains, understood what it was to seek occasion against Daniell, as to the law of his God, when they could otherwise find no fault in him, and to get Darius to sign a Writing and Decree according to the laws of the Medes and Persians which altereth not, That whosoever shall ask a petition of any God or Man for Thirty days, saving of thee O King, He shall be cast into the Den of Lyons. When the Lyons had the Mastery of them that accused Daniel for praying three times a day to the Lord with his Window open to Jerusalem; And of their Children, and their Wives, and brake all their bones in pieces, or ever they came at the bottom of the DEN; and when the very same Lyons had their mouths shut by the Angell, which the Lord sent; so they did him no hurt who prayed to the Lord, notwithstanding the Kings Decree,

as *Daniel* told *King Darius* when he arose very early in the morning and went in haile to the *Den of Lyons*; and when he came to the *Den* cryed with a lamentable Voice unto *Daniel*, and the *King* spake, and said unto *Daniel*; O *Daniel*, servant of the living God, is the God whom thou servest able continually to deliver thee from the *Lyons*? Dan. 6.

And *Haman*, and his Sons, and the rest of the Enemies of the *Jews*, whom *Haman* sought to cut off; and a day was set, and the *Posts* were sent throughout the one hundred and twenty seven Provinces of *Babylon*; with Letters in the Name of *King Abazernus*, and Sealed with his Ring unto the *Kings* Lieutenants, and to the *Governours* that were over every Province, and to the Rulers of every people of every Province, and to every people after their Language, written by the *Kings* Scribes, according to all that *Haman* commanded; To destroy, and to kill, and to cause to perish, all *Jews* both young and old, little children, and women in one day, and to take the spoil of them for a Prey; Because *Mordocai* the *Jew* would not bow to him in the Gate; I say, *Haman*, and his Sons, and the rest of the Enemies of the *Jews* came to see the Reward of their own work, when he and his Sons were hanged on the Gallows he had made for *Mordocai*; and they all were cut off by the hands of the *Jews* whom they waited to destroy, and to lay their hands on the spoil, at the command of the same *King Abazernus*. Hest. the whole Book.

And the *Philistims* and their Lords paid dear for keeping the *Ark of God* in Captivity, and setting it before their Idol *Dagon* in his Temple; when he smote them with *Emerods* in their Secret parts, and his hand was heavy upon them, and he destroyed them, until they sent the *Ark of God* back again to its own Place. The *Ark of the God of Israel* shall not abide with us (said the men of *Ashdod*, and the coasts thereof) for his hand is sore upon us, and *Dagon* our God; For *Dagon* fell down before it; and being set up again, it fell the second time with its face to the ground, and its head, and both the palms of his hands were cut off upon the Threshold, and onely the stump of *Dagon* was left to him; therefore neither the *Priests* of *Dagon* nor any that come into *Dagon's* House tread on the Threshold of *Dagon* in *Ashdod* unto this day. What shall we doe with the *Ark of the God of Israel*, (said they to the Lords of the *Philistims*, whom they had sent for and gathered together when they saw it was so, when they saw they were smitten with *Emerods*, and the coasts thereof.) Let the *Ark of the God of Israel* be carried about to *Gath*, answered they.

they : and they carried the Ark of the God of Israel about thither. And the hand of the Lord was against that City with a very great destruction, and he smote the men of the City both small and great, and they had Emerods in their secret parts ; therefore they sent it to Ekron : as it came to Ekron, the Ekronites cryed out, saying, They have brought about the Ark of the God of Israel to us, to slay us, and our people. So they came, and gathered together all the Lords of the Philistines, and said, Send away the Ark of the God of Israel, and let it go again to its own place, that it slay us not, and our people ; for there was a deadly destruction throughout all that City, the hand of God was very heavy against it, and the men that died not were smitten with the Emerods, and the cry of the City went up to Heaven. 1 Sam. 5. 6. chap. 4. and 5. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

And when Gog and Magog shall gather together in battle against the beloved City, the Number of whom is as the sand of the sea, coming upon the breadth of the Earth, and compassing the Camp of the saints about, and the beloved City, Fire shall come down from God out of Heaven, and devour them ; and the Devil that deceives them, shall be cast into the lake of fire and brimstone, where the beast and the False prophet are, and shall be tormented day and night for ever and ever, Revel. 20. 8, 9, 10. chap. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

And when the beast and the Kings of the Earth, and their Armies shall gather together to make War against him that sits on the white Horse, and against his Army, the beast shall be taken, and with him the False Prophet that wrought Miracles before him, with which he deceives them, who have the mark of the beast, and them that worship his Image ; these both shall be cast alive into the lake of fire burning with Brimstone. And the Remnant shall be slain with the sword of him that sits on the Horse ; which sword proceedeth out of his mouth, and all the fowls shall be filled with their flesh, even with the flesh of Kings, and the flesh of Captains, and the flesh of mighty Men, and the flesh of Horses, and of them that sit on them, and the flesh of all Men both free and bond, both small and great, Revel. 19. 17, 18. And the day of God shall stand over them all for ever and ever ; even his Kingdome which is an Everlasting Kingdom, and his Dominion which shall never have end.

Fourthly, Of him are all things. And if all things are of him, then surely Conscience, which is the witness of him, and which receives him, the Capacity (if I may so say) in the Creature to retain him, which is of him, and from him : by which he will judge the world



world in Righteousnesse. For, that which may be known of God is manifest in them (saide Paul to the Romans) for God hath shewn it unto them. For, the invisible things of him are clearly seen being understood by the things that are made, even by Eternal Power and Godhead, so that they are without excuse; and even as they did not like to retain him in their knowledge, God gave them over to a Reprobate mind to doe those things that are not Convenient, and so were filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despightful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful; who knowing the judgements of God that they which commit such things are worthy of death, not only do the same, but have pleasure in them that doe them, Rom. 2. 19. to the 33.

Hence it comes to passe that when he comes to judgement every mouth shall be stopped, and every tongue shall confesse to the Lord that his judgements are just. Against thee, against thee only have I sinned, and done the evil in thy sight that thou maist be justified, when thou speakest, and clear when thou judgest. Behold, I was shapen in iniquity, and in sin did my mother conceive me. Behold, thou desirest Truth in the inward parts, and in the hidden part thou shalt make me to know wisdom. Purge me with Hyssope, and I shall be cleane, wash me, and I shall be whiter then snow: make me to hear joy and gladness, that the bones that thou hast broken may rejoyce. Hide thy face from my sins, and blot out all mine iniquities. Create in me a cleane heart O God, and renew a right spirit within me. Cast me not away from thy presence, nor take thy holy spirit from me. Restore unto me the joy of thy salvation, and uphold me by thy free spirit; Then wilt I teach transgressors thy wayes, and sinners shall be converted unto thee, prayed David the King, Psal. 51. 4. to the 15. And the Holy men of God in all Ages have bowed unto him. Whom though I were righteous (saith Job) yet would I not answer, but I would make my supplication to my Judge, Job. 41. 5. And this they did, because they were of him and bowed all unto him, and he is Lord of all, and Head over all, to whom all must account for the deeds they have done in the body, whether good or evil. And if to him they must bow; and if to him they must account, for all things done in the Body, whether good or whether evil; then he alone must be minded as Lord of Conscience of whom it is, which makes up the account for him that his judgement is just. To

To Conclude this Particular, Cease ye Pottheards of the Earth; ye heaps of dust, who are as a thing of nought, to prescribe to Conscience, the dominion of God, lest he dash you to pieces, and your pomp perish, and ye descend into the pit, out of which you cannot come. It is the Word of the Lord to you All, who will shortly visit you, and turn your glory into shame, and your jollity into mourning, and your singing into howling; and your Dance into wailing, and your comelinese into Ashes, and your strength into dust, and lead you into Captivity, by that which ye have led into Captivity, and will kill ye by the Sword, who have killed with the Sword, even by the Sword which proceeded out of the mouth of him who sits on the white horse, who rides on and prospers, who is girt with strength unto the battle, who is King of Kings, and Lord of Lords, whose dominion is an Everlasting Dominion, and his Kingdome that which shall never have end. To whom be glory, and praise, and power Everlasting. Who is arising, and will arise over you all, and covey you all, whose dominion is from Sea to Sea, and his Rule unto the ends of the Earth, who hath been trying you long, and will yet try you, to let you see what you would doe to him, to Conscience, the dominion of him, and to what height ye will come, and will let ye come to as great a height as may be, and to boast it ever all, as if the thing could not be taken out of the power of your hands, Then shall God cut ye down, and ye shall be tumbled in the pit, the Lord hath spoken it. And that which ye would keep under and in order thereunto, make those to suffer in whom it is, and who are faithful thereunto, most inhumanely to suffer, shall reign over all for ever and ever. The just shall have dominion over ye all in the morning, whose hour is come to be tryed by you; whom ye shall have Liberty to try, who shall abide the tryal, and endure whatsoever ye shall have power to doe unto them, and leave from above, meek and patient, and shall overcome by sufferings even by the blood of the Lamb, which is patient and meek, which ye shall shed, and which shall cry from the ground, and the Lord will hear it, and plead its Cause, and raise in you a worm that shall never die, and a fire that shall never go out; so that from his face ye shall seek to flee, but ye shall not be hid, A fire unblown shall consume you: the thing shall be in you, whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into Heaven, thou art there, If I make my bed in Hell, behold thou art there also, If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thine hand lead me, and

and thy right hand shall hold me, Psal. 139. 7, 8, 9, 10. And the time is near; the Lord hath spoken it, that he will fulfill it.

There shall not need Armies to pull ye down; nor sword, nor spear; for, a sword shall be in your own bowels, and a fire in your own flesh, which shall burn all the day long, and your torment shall arise out of your selves, there shall not need impleading, or witnesses, ye shall implead your selves, and witnesse against your selves, and your Executioner shall be your Guilt; and as Armies shall come upon you, and compass ye about, and ye shall fall by the hand of him whom ye have sought to keep under, whom ye have persecuted, who is Lord and King.

And though ye may think this strange, and because men have yet seldom felt in this world, the power of his wrath (which according as a man feareth so it is) and to the Lord hath been forgotten, and his fear cast aside, through the wrong use made of the Lords forbearance by the Enemy, whose long-suffering should have led unto Repentance; yet the things are true, and a new thing will the Lord doe in the Earth, at which all Nations shall tremble, and the Isles shall be afraid, and the knees of all shall wax feeble, and smite one against another, and your hands shall be weak, and your heart faint, and no spirit shall be left in you, and ye shall be horrible afraid; fear shall compass ye round about, and the pit shall overtake you, and the snare shall come upon you. And this I am moved of the Lord to write to you all who shall rise up against him who is King of Kings and Lord of Lords, and who oppose his Sovereignty, who is Lord of All; and ye shall know what ye have been doing, and the work of your hands shall be given you. And the time is near wherein these things shall be fulfilled; and as certainly shall these things be as ye shall doe the things; and assuredly shall they come to pass, as you shall compass the thing. And the Lord God shall thunder upon you, and break you down with the Arm of his power, and you shall feel the lighting down of his Arm, his Sovereignty, and Power, and be made subject unto it. Ye dust of the Earth, ye potsherds ye pieces of Clay, whom he will tread under his feet as the mire in the streets, in the day that he shall exercise his Dominion over you all, which is an everlasting Dominion, and sway his Scepter which is for ever and ever. And this the Lord hath spoken, before whom are all your waies and the thoughts of your heart, who knoweth the secrets of your heart, and the bottom of your thoughts, and what ye will doe against his people, and his Son, and his Dominion, and telleth you beforehand, and what shall assuredly come upon you if you doe these things.

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things, and ~~perish~~ the *innocent*. The Lord my God shall come, and all his Saints with thee; a devouring fire shall go before him, and it shall be very tempestuous round about him: He shall call to the Heavens from above, and to the Earth, that he may judge his people, and the Heavens shall declare his Righteousness, for God is Judge himself. *Selah*.

Be wise therefore O ye Kings, Be ye instructed O ye Judges of the Earth. Kiss the Son lest he be Angry, and ye perish from the way; If his wrath be kindled, yea but a little, Blessed are all they that put their trust in him. For, God standeth in the Congregation of the Mightie; he judgeth among the Gods. How long will ye judge unjustly, and accept the persons of the wicked. *Selah*. Defend the poor and Fatherlesse, do justice to the afflicted and needy, Deliver the poor and needy; rid them out of the hand of the wicked; They know not, neither will they understand; they walk on in darkness: All the Foundations of the Earth are out of course. I have said ye are gods, and all of you are the children of the most High; But ye shall die like men, and fall like one of the Princes. Arise, O God, judge the Earth, for thou shalt Inherit all Nations; *Psal. 82*. And so I am clear of your blood, and of what shall come upon you, if ye turn against the innocent, and impose upon Conscience, the dominion of him who is Lord of all. For, of the Lord God of Heaven and Earth, I say again am I moved to write these things to you, who knoweth what is near, and if ye shall not take warning, your blood will be upon your own heads, I am clear. And this know assuredly from the Lord, whose Word it is, That your destruction will come as a whirlwind, and your calamity as a fire that burneth, who take not warning. For, the Lord is come to set up his own Kingdome, which is for ever and ever, and his dominion which shall never have end, and all the Nations of the people that will not serve it, shall be broken to pieces; yea those Nations shall utterly perish, and the plant of his Renown shall Reign over all for ever and ever; the mouth of the Lord of Hosts hath spoken it, who also will do it, and the time is near. But first the measure of the sufferings of his seed must be fulfilled; which now, hasteneth, and will come on apace, till it be up; then shall that reign over all, which hath saged for ever and ever, the Lord hath spoken it. And I am pressed in spirit, in bowels of love, and tears of compassion to tell you so; that destruction may not come upon you from the hand of the Lord, or upon any of you, but salvation, and that of God. The Lord God eternal, open your eyes that ye may see the Rock of Ages, and keep your feet from striking

striking on it, that ye be not *split in pieces*; It's my love (I say, again) that presseth me thus to speak, who would have none of you to *perish*, but that all of you might have *everlasting life*. For, this I know that ye have need of the Lord, and of his mercy, in whom is your breath; who hath delivered you, and a sad thing it will be for you (should it be so, which I desire may not be, and therefore do I write) to find him, who should be minded by you to be your friend, or you are undone, to be your Judge in time of need; and how can ye otherwise expect it, if ye turn against his people, and slay the innocent, and intrench upon his Dominion who lives for ever.

And thus have I poured forth the bosome of my love to you, which shall not be in Vain in the day of the Lord, if it should not be received by you. For, then it will be a *witnesse* for the Lord, that he sought your good; (for he stirs in me, and of him this is) and ye would not. And my love shall return into my own bosome, and be a Reward upon my head from the Lord in that day, when he shall judge every man according to his works; Who is witnesse that in sincerity of heart, and tender bowels of love, and in his fear I have wrote to you: and this let me further say unto you, and bear with me; for it is in love; That you shall see the thing that is so much despised and hated to be Lord and King, and that there is salvation in no other; nor any other Name given under Heaven, by which we can be saved, but by him; who is the light of the world, the true light that lighteth every man that cometh into the world. In whom is life, and the light of men, who was in the world, and the world was made by him, and the world knew him not; who came unto his own, and his own received him not, but as many as received him to them gave he power to become the sons of God, even to as many as believe in his Name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. The same is he that Reproves, the same is he that makes manifest: whatsoever maketh manifest is light, and all things that are Reproved, are made manifest by the light. Wherefore he saith, *Awake thou that sleepest, and arise from the dead, and Christ shall give thee light*, Ephes. 5. 13, 14. To this take heed, in this believe; obey this, so will ye become children of the light of the day, which makes manifest to others that their deeds are evil: and so, the blessing of God will be upon you, and your posterity for ever. The salutation of my love to ye all, at this time is ended.

Thirdly, It follows; That all they that impose upon Conscience in matters of Religion, Doe ———



First, Intrench upon his Dominion, who is Lord of Conscience;  
 Secondly, They attempt that which they cannot Effect;  
 Thirdly, They set themselves up in the Temple of God, above all that  
 is called God, or that is worshipped, which is the Antichrist, Paul  
 speaks of, 1 Theſ. 2. 4.

Fourthly, They limit that which is unlimitable as to man, which  
 nothing but the witnesse of God can limit, which is unlimitable.

Fifthly, They procure unto themselves the wrath of the Lamb:  
 from whose wrath, the Kings of the Earth, and the great Men, and  
 the rich Men, and the chief Captains, and the mighty Men, and every  
 bond Man, and every free Man shall hide themselves in the Den, and  
 the Rocks of the mountains, and shall say to the Rocks, and to the  
 mountains, fall on us, and hide us from the face of him that sitteth on  
 the Throne, and from the wrath of the Lamb. For the great Day of  
 his wrath is come, and who shall be able to stand, Rev. 6. 15 16, 17.

Fourthly, It follows, That to limit Conscience, is to limit the Lord;  
 because he is Lord of Conscience, and to prescribe to Conscience in  
 matters of Religion, is to limit Conscience: For, he that puts the  
 bound to a thing, limits the thing; and he that saith this, and that  
 thou shalt doe, takes away the liberty of that, or of him to whom he  
 speaks it; at least so far, as his power is to his Word, or according  
 to the intention of the thing, though he cannot effect it; and so he  
 sets, or the thing speaks it, (that is, his so attempting) a bound to the  
 thing, and he that doth so takes upon him to be Lord of it, and of  
 that which is Lord of the thing. That which takes upon it to give  
 Rule to a Thing, takes upon it to give law to that which hath rule  
 over the thing; and he that doth so claims the Sovereignty over  
 that which is Sovereign of it. Now among Men this cannot be en-  
 dured. Aut Caesar, aut nullus, either King or nothing, said Caesar,  
 as Histories Report of him. And it is the nature of every thing that  
 hath Rule to be Absolute; and indeed unlesse it be Absolute, it is not  
 Rule. And where any Impositions are by another Power, there that  
 which Rules casts it aside if it can, or seeks so to doe; and can soo-  
 ner or assoon cease to be, as to submit thereunto; for the very sub-  
 mission thereunto ceaseth it, and it can be no longer called power,  
 but that which is over it. And as life and death have no Interreg-  
 num's, or Admittances of Competitorships, but one stands in the dis-  
 solution of the other; so is Power and Rule. The spirit of each is  
 inconsistent with the other, destructive, incompatible. Hence it comes  
 to pass, that all the Wars are, and confusions in the world. The mat-  
 ter is who shall Rule? and he that Rules can't endure a Competitor;  
 and



and ~~flow~~ of blood have ~~been~~ <sup>been</sup> ~~run~~ <sup>run</sup> ~~in~~ <sup>in</sup> ~~on~~ <sup>on</sup> his foot, and insupportable sufferings have been undergone by the Inhabitants thereof; and the Lord hath suffered it to be so for a while in his just judgement; either for the determining of Right, or to punish a wicked people; or for the trial of his own therein, that a Testimony may be born to his Truth, and his Name may be glorified. <sup>How much among Men?</sup> and are these things dogmatick, and of peremptory Affection and conclusion, as it cannot be denied; then how dares man presume so much as to think of limiting the Lord, the Holy one of Israel; or of prescribing to his Dominion, who is Lord of Heaven and Earth, and gives to all life, and breath, and movings, and in whom all things consist? Can he doe it and prosper? or can he think to prosper, and doe it? Or will the Lord hold him Guiltlesse? As I live (saith the Lord) every knee shall bow to me, and every tongue shall confess to God, I am the Lord, that is my Name, and my glory will I not give unto another; neither my praise to graven Images, as hath been said; and every thing is an Image that is not of God.

So look to it, ye that limit the Lord, ye that bound the God of Israel. Can ye span the Heavens, or comprehend the dust of the Earth in a measure; or weigh the mountains in a ballance? Then may ye tell the Almighty what he shall doe, and instruct the Holy One of Israel.

Fifthly, It follows, That Religion is to be squared according to that of God, in the Conscience; not according to the Dictates of men. Wherefore the Lord said, Forasmuch as this people draw neer me with their mouth, and with their lips honour me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men; Therefore, behold, I will proceed to do a marvellous work, and a wonder; For, the wisdom of their Wise Men shall perish, and the understanding of their prudent Men shall be hid, Isa. 29. 13, 14. And said Christ Jesus to the Scribes and Pharisees, who made the Commandment of God of none effect by their Traditions, Ye Hypocrites (said he) well did Isaiab prophesie of you, saying, This people draweth nigh unto me with their mouth, and honour me with their lips, but their heart is far from me. But in Vain do they worship me, teaching for doctrine the traditions of men, Matth. 15. 6, 7, 8, 9.

Sixthly. It follows, That outward Force is not to be used in the worship of God. For,

First, It cannot reach its End; that is to say, compel Conscience (as hath been shewed) and that which cannot reach its End, attempts in vain.

Secondly,

Secondly, Force is of another nature than Conscience, and contrary natures cannot effect the influencing of each other.

Thirdly, The worship of God is of another nature than Force: Force is carnal, that is spiritual. And a carnal thing cannot effect a spiritual end.

Fourthly, Another then man is Lord of Conscience.

Fifthly, Its unreasonable to compel another mans Conscience, where a man would not be compelled himself.

Sixthly, Its absurd to apply means different from the end.

Seventhly, Its dangerous to set bounds to him who is unlimitable.

Eighthly, Its damnable to destroy the body for the Conscience.

Ninthly, It follows, That it is unnatural to make a man to suffer for his Conscience.

First, Because a man cannot direct his own Conscience, much less another mans: And an unnatural thing it is, for one man to destroy and make another man to suffer for that which he would not have done unto himself, and which for himself he cannot doe. Now no Man would be imposed upon himself, he would have his Conscience free, if he spake the bottom of his heart, even he which imposeth upon another. And is not this an unnatural thing in him, notwithstanding he would not have it done unto himself to do it to another? And this aggravates the unnaturalness beyond comparison, because he upon whom he imposeth, cannot direct his own steps, nor can he who imposeth upon him. As if a Blind Man should require another Man as blind as himself to go such a way, and tread such a path, which he can neither see himself, nor open the eyes of the other to discern. All men who hear of this will judge, That this Blind Imposer who can neither see himself, nor give eyes to the blind on whom he Imposes, and yet so Imposes to be out of the way, and to be as cruel as unnatural, and his judgement will serve against himself. And thou art inexcusable, O man whosoever thou art, that judgest another, and yet doest the same thing. For, the Royal Law is, Whatsoever ye would that men should do unto you, do ye even so to them; for this is the Law, and the Prophets; and this in all things saith Christ, Math. 7. 12. Now be that doth to another, what he would not be done unto himself, as he doth who imposes upon another, and yet would not be imposed upon himself, twerves from this Royal Law, and is besides the Law and the Prophets. Now the Law and the Prophets are built upon nature, and the Royal Law is from nature; that is, from that, and upon that which is the ground of nature, which gives being to all things, and by which they are preserved. And so saith he by whom

all things, and by whom they are upheld. Therefore, all things (which be) none excepted, whatsoever ye would that men should do unto your daye: even so do to them; for this is the Law and the Prophets; as aforesaid. And the reason and ground of it is plain, because all men being made of one blood to dwell on all the face of the Earth; all men are to be concern'd in one law as to their preservation on the Earth; and to swerve from that law which is the bond of nature to preserve those that are upon the earth, and to act contrary thereunto, is unnatural.

Besides, such a man is judged and condemned in himself, and therefore sinneth, and is subverted, as is said of the Heretick, who doth to another what he would not be done unto himself. For, he that would not have the thing done to himself, hath judged the thing; that is, that such a thing should not be done unto him, and this he judgeth by the law of nature, and so would not have it done to himself, that is to say, he judgeth that it ought not to be done; and yet he doth the same thing to another, which he would not have done to himself. And so such a man is subverted, or that which was above in him, and did judge, is turn'd under that, even by that which it judged; and this being the law of nature which so judged, and is turn'd under, by that which breaks the law of nature, by which it was judged, that man is subverted indeed, and sinneth, being condemned in himself, or doing the same thing which himself judged. And it is very remarkable, that the men who are most guilty of this, that impose upon others, and yet would not be imposed upon themselves, are mostly crying out of Hereticks, who are the Hereticks according to this description of Paul by the Holy Ghost, Tit. 3. 11. So the thing is manifest which I have asserted, viz. That for a man to take upon him to direct another who cannot instruct his own Conscience; to impose upon another who would not be imposed upon himself in matters of Religion is unnatural.

Now here's the Rock on which all do split, who impose on Conscience; viz. the law of nature, or he that gives being to all things, whose law is supreme to all, and will judge all, or every Man must be judged according unto it. And this I say, That God is no Respector of persons, but in every Nation, he that feareth him, and worketh righteousness is accepted of him, Acts 10. 34, 35. But he that despiseth him shall be lightly esteemed, 1 Sam. 2. 30. And old Ely knew what this was, to whom the Lord spake it, and to his house, because they kick'd at his sacrifice, and at his offering, which he had commanded in his habitation; and honoured his Sons before him to make themselves far with the chiefest of all the offerings of Israel his people.

people. Wherefore the Lord of Israel hath said, *climby* Hopfi and the House of thy Father should walk before me forever; and Hopfi on the Lord saith, be it far from me forever; for thy that honour me I will honour, and they that despise me shall be lightly esteemed. Behold, the day is come that I will cut off *thine* Arm; and the Arm of thy Fathers House, and there shall not be an old man in *thine* House; and thou shalt see an Enemy in my Habitation; in all the wealth which God shall give Israel, and there shall not be an old Man in *thine* House for ever; and the Man of *thine* which I shall not cut off from mine. Altar shall be to consume *thine* eyes, and to grieve *thine* heart, and all the increase of *thine* House shall die in the flower of their Age; and this shall be a sign unto thee that shall come on thy two Sons, on Hopfi and Phineus, in one day they shall die both of them; and I will raise me up a faithful Priest which shall do according to that which is in mine heart, and in my mind, and I will build him a sure House, and he shall walk before mine Anointed for ever. And it shall come to pass that every one that is left in thy House shall come and crouch to him for a piece of silver, and morsel of bread; and shall say, put me I pray thee into the Priests Office, that I may eat a piece of bread; 1 Sam. 21. 29. to the end. And they that do the like shall receive the like at the hand of the Lord; and they that will have the fat of the offering, which is the Lords, and make themselves fat with the chiefest of all the offerings of Israel his people, kick at his Sacrifice, and at his offering, which he hath commanded in his habitation, and doe honour that before the Lord which themselves set up, and the Lord commanded not, but is contrary thereunto, who will have no offering but what himself commandeth, and as he commands who is Lord of Conscience. They that doe otherwise despise him, and they that despise him shall be lightly esteemed; and what it is to be lightly esteemed of the Lord Read as abovesaid.

Now (as I have shewed) Man cannot direct his own Conscience, Its above himself; it is not in him: if he would attempt it, he cannot accomplish it, he cannot please God, he cannot change his way, he cannot know God by any thing that is of mans self. For, be that cometh to God must believe that he is, and that he is a Rewarder of them that diligently seek him; Heb. 11. 6. And without Faith it is impossible to please God, Heb. 11. 9. And Faith is the gift of God. For, by grace ye are saved through Faith, and that not of your selves, it is the gift of God, Ephes. 2. 8. If a Man could change his heart, he could save his soul; and if he could save his soul, he could come at his soul, which lies in death; and if he could direct his steps, he could come

come at his soul. But in that he cannot come at, he cannot direct; and in that he cannot direct, he cannot come at; and in that he cannot come at, he cannot save; and in that he cannot save, he cannot change. For, the same that saves changes; and the same that changes comes at, and the same that comes at directs. The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned, 1 Cor. 2. 14. And there is a natural body, and a spiritual body; a natural man, and a spiritual man, 1 Cor. 15. 44. And the Head of every man is Christ. Now, who hath directed the spirit of the Lord, or being his Counsellor hath taught him? With whom took he Counsel, or who instructed him, and taught him in the path of judgement, and taught him knowledge, and shewed to him the way of understanding? Isa. 40. 13, 14. Who can understand his errors? cleanse me from my secret faults: Purge me with Hyssop and I shall be clean; wash me and I shall be whiter then snow (said David the King, Psal. 19. 12. 51. 7.) Create in me a clean heart O God, and renew a right spirit within me, Ver. 10. Its another thing then man to see his way, and that brings him to God; and that makes him to understand the things of God: that searcheth his heart, and tryeth his reins, even the inner-most parts of the belly; that enlightens the eye of his understanding which death hath closed; that doth all his works in him, and for him that are wrought in God; that renews him, that changes him, that cleanseth him, that gives him to know the mind of the Lord, and to understand his Counsell. Christ Jesus, it is, the light of the world, that lighteth every man that cometh into the world. The measure of him in every man, the manifestation of the spirit which is given to every man to profit withall; which shews him evil, yea, the very Appearance of evil, that teacheth to deny ungodliness, and worldly lusts, and to live soberly, and righteously, and godly in this present world. That never did evil, nor consented to evil; that checks evil, reproves, and condemns it, and makes it manifest; that shews man what he should doe, what is good: He hath shewn thee, O man, what is good, to do justly, and to love mercy, and to walk humbly with thy God, Micha. 6. 8. That is in man, though not of man, nor of the will of man, nor of the flesh, but of God, that waits on Man, to shew him his way, and his Enemy, and strives with him (the spirit of the Lord it is that strives with flesh, my spirit shall not alwaies strive with flesh) that would not have him die but rather return, and live; (the chief Shepherd, and the Bishop of the soul,) who is the Arm of God, the power of God to salvation; the grace of

God that hath appeared unto all men; The Gospel of Salvation, the Ordinance of God; unto him, unto that of him in every man must every man take heed, and in it believe, and on it wait to see his Enemy, to know his state, and the will of God, and to do it; and to be delivered from evil, and to receive the things of the spirit of God, and to perceive them, which though it be in this world, yet is it not of this world, but keeps in this world from the evil of the world, all those who are guided by it, and leads out of the world unto God; without whom we can do nothing, who worketh in us to will, and to do of his good pleasure. To whom be glory, and dominion everlasting.

Now to punish a man for not doing that which he is not able to do without the help of another, of the Lord who gave him, and all their breath, and being; whose spirit is as the wind which bloweth where it listeth; and though a man heareth the sound thereof, yet knoweth not from whence it comes, nor whither it goes. So is every one that is born of the spirit, saith Christ, John 3. 8. For to make a man to suffer for that which is out of his power to direct: to kill a man because he cannot believe which is the gift of God. To require that of a man which none but God can persuade him of, what more unnatural?

Secondly, The movings of the Lord are in his own hand, not in the will of man, No man can tell when the Lord will call, or his spirit strive, or his light shine, nor can he compel it. Its a sovereignty beyond all men. The Creature must wait upon him, who hath the Keyes of David who openeth, and no man shutteth, who shutteth and no man openeth; who doth whatsoever he pleaseth in Heaven and Earth; and who shall say unto him what dost thou? whose remnant is as the dew, and the showers on the grass that carries not for man, nor waiteth for the Sons of men, Mic. 5. 7. Now, if man cannot move the movings of the Lord, nor command his spirit, nor open his hand, nor cause his Son to shine, without which man can do nothing in the worship of God (and so it is,) And if his Remnant shall be in the midst of many people as a dew from the Lord, and as the showers on the grass, which carries not for man, nor waiteth for the sons of men, and the Lord hath said it.) And if he it is that is holy, he that is true that hath the Key of David that openeth and no man shutteth, and shutteth and no man openeth, (and the Lord hath spoken it himself, Rev. 3. 7.) And if every man is in this state of dependency on the Lord (as without controversie it is,) Then what can be more unnatural, then for man to kill his fellow creature for not opening where he cannot shut, and for not shutting where he cannot open; for not tarrying where he cannot stay, and for not moving where he cannot stir.

Thirddly,



*Thirdly, The things of the Kingdome of God are righteousness, and peace, and joy in the Holy ghost, and the fruit of righteousness is sown in peace of all them that make peace, Jam. 3. 18. Rom. 14. 17. And the things that appertain to the worship of God, are things that belong to the Kingdome of God.*

Now to force the worship of God, and to sow the fruit of righteousness in War and the Sword, what more unnatural to the things appertaining to the Kingdom of God: *The Weapons of our warfare (saith Paul) are not carnal, but mighty, through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into Captivity every thought to the obedience of Christ, 2 Cor. 10. 4, 5. Put up again thy sword into his place; for all they that draw the sword shall perish by the sword, said Christ to Peter, Matth. 26. 52. David was not to build the outward Temple (the figure of the inward, the spiritual) because he had been a man of blood. Thou hast shed blood abundantly, and hast made great Wars; thou shalt not build a House unto my Name, because thou hast shed much blood upon the Earth in my sight, was the word of the Lord which David said came unto him, saying, When it was in his mind to build an House for the Lord God of Israel; Behold a Son shall be born unto thee (saith he of the word of the Lord which came unto him, when it was so in his mind to build the Lord an House.) Who shall be a man of rest, and I will give him rest from all his enemies round about; for his Name shall be Solomon, and I will give peace and quietnesse to Israel in his daies. He shall build an House for my Name, and he shall be my Son, and I will be his Father; and I will establish the Throne of his Kingdome over Israel for ever, ver. 9. 10. And when Solomon came to build the Temple according to the patern which David had received from the spirit of the Lord (so saith the Scripture:) And the patern of all that he had by the spirit of the Courts of the House of the Lord, &c. And this (saith David) the Lord made me understand in writing by his hand upon me even all the works of this patern, (1 Chron. 28. 12, 19.) there was neither Hammer nor Axe, nor any tool of Iron heard in the House while it was in building. It was built of stone made ready before it was brought thither, 1 Kings 6. 7. And when he was born who is Lord of All, the Angels Song was, Glory to God on high, on Earth peace, good will towards Men. Even the multitude of the Heavenly Host so sang that were with the Angel, Phil. 2. 13, 14.*

From whence then comes this bloody Religion, this force and Arms as to the worship of God, this War of blood, this Ill will towards

men; this destruction of mens Estates, perplexity and trouble, this suffering in Persons, Families and Relations, even to death and tortures, and extreme sufferings in matters of Religion, things appertaining unto the worship of God, to his Kingdome? Surely, Christ is not born here; Its not a Religion from him, He came not (as he saith himself) to destroy mens lives but to save. For, the Son of man saith he) came not to destroy mens lives but to save, Luke 9.56. Ther's no heavy heart where he comes; He makes the heart glad, and the spirit to Rejoice in God its Saviour; so sang Mary when the Babe leaped in Elizabeth's Womb, for joy when Mary with Child with Jesus came to salute her. My soul (saith she) doth magnifie the Lord, and my spirit hath rejoiced in God my Saviour, Luke 1.46,47. Mind ye then the state of your Religion, and from whence it comes, ye who dip it in blood, the blood of the innocent; see whose badge it wears, and whose Name is upon it; upon whose stock it grows, and from whom it derives its Root and Offspring, seeing it is none of Christs; and beware whilst ye have time, lest he dash ye to pieces, and give you your portion with Unbelievers and Murderers in the lake that burneth with fire and brimstone, there to be tormented with the Devil and his Angels, for ever and ever, which is the second death. For, the time is neer, wherein the King will say, As for all those mine Enemies that would not have Me to Reign over them (but would reign over me, and my Dominion) bring them hither and slay them before me.

Fourthly, No man ever hated his own flesh: What more unnatural? What more barbarous? All Nations be made of one Blood to dwell upon all the face of the Earth, and appointed them the bounds of their Habitation, if happily they might seek after God, and find him; for he is not far from any of us; for in him we live, move, and have our being, (then he is neer indeed,) and as some of your own Poets have said; for we are his Offspring, said Paul to the men of Athens, Acts 17.

Now then, to whip, and to scourge, to fine and imprison, to sell for bondmen and bondwomen, to banish and to put to death for Religion, for Conscience, for the worship of God, who hath made all men on the face of the Earth of one blood, and appointed them the Bound of their Habitation; that which limits the Rovings of their mind, if happily they might seek after God, and feel, and find him, who hath put all men into this state for that purpose; for these to remove out of Countries and Nations those who were made of the same blood with them about Religion, What more hateful? What more unnatural? He that loveth not his brother whom he hath seen, how can he love.

love God whom he hath not seen? whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life dwelling in him, 1 John 4. 20. 3 15. And doth not he hate his brother who was made of the same blood, and hath the same bound set for his Habitation, that he might seek after God, viz. That which limits, that which checks, that which Reproves, that which shews the way to God; that puts him to death, cruelly afflicts, distresses, and banishes him, that makes his life a living burial for his Conscience, who stands in the same capacity himself as to God, and need of him how to worship him? And are not Haters in the Catalogue of those, of whom Paul saith, That though that of God which was to be known was manifest in them, yet because they liked not to Retain him in their knowledge, he gave them over to a Reprobate mind, to do those things which are not convenient; Haters (saith he, Rom. 2. 19, 27, 30.) being filled with all unrighteousnesse, fornication, wickednesse, covetousnesse, maliciousnesse; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, batters of God, &c. The very mark of the Father of perdition, and the Name by which such are known as are his Children.

Fifthly, The more any doe to others that which they would not have done unto themselves, the more unnatural are they, (as hath been said.) For this, Therefore all things, whatsoever ye would men should do unto you, do ye even the same unto them, is grounded upon nature, because all men are of one stock and root, though they are many; many members of one body (as they are men deriving their Offspring from the Father of them all,) and so as the members of the body natural seeks the mutual benefit and advantage to each other; and so doth unto each other, as It would be done unto, so should man; For so it is in the body natural, which teacheth man who liveth in the body, and there is no schisme in the Body where one spirit is in all, and guides all, and leads each member to the benefit of each other; and if one member suffer the rest suffer with it; and if one member is exalted the rest are glad; because they are in a Community, in one common benefit, of one spirit, or one spirit it is that is in, and guides them all. Now the body is not one, but many members; and where this is not so, or where one member is hurting, or destroying the other this is not natural: Another spirit rules then that of the body, by which all are preserved; and which in all, seeks the good of all, and makes all to seek the good of one another: as they are members of one another, as of its own self, because it is not its own but the bodies; members of the body, and of one another.

Now to whip, devour, beat, prison, stock, starve, chain, banish, confiscate,

persecute, put to death; to exercise cruelties to each other, in things wherein each one is concerned equally as another; and not one above another, and no one over another, but all alike, as to their dependency on another in whom is their breath; and as to the worship of him without whom they can do nothing, and who requires of all men to be guided by him, especially as to his worship, unto whom all must account; when they would not be done so to themselves, What doth this argue but an unnaturalness of spirit? that is to say, something acting them which is neither the spirit of the body natural, which seeks to preserve, and is tender of its own, nor of the spiritual which hath regard to the natural, in which it is, and by which it is preserved! And what is that spirit which is contrary to these, that Rends, that Devours, that is Cruel, that is Unmerciful? Would ye be done so to your selves ye that persecute another for his Conscience as ye doe to him whom ye persecute? would ye be compell'd to be of the Religion of him whom ye seek to compel to your Religion? I speak to such as make conscience of Religion. Would ye have your Conscience strained who strain anothers? No by no means I have heard many say. But why then do ye that unto others which ye would not have done unto your selves? Is this natural? Is this ingenuous? Is this equal? Come to consideration, make another mans Case your own; would ye be so whipt, stock't, imprison'd, mockt, fild, banish't, put to death? Put your selves in another mans stead; and then tell me what you would have done unto your selves, and proportion his sufferings according to what you would have on your own backs, and whether in causing him to suffer ye do not make your selves to suffer, when ye feel the stripes ye give unto another on your selves; and whether in hurting him you do not hurt your selves; for he is a member of you as to the body natural? And is this natural?

Sixthly, The more any man swerves from that which should guide him, and is out of the way, the more need he hath of pitie, and gentle dealing to bring him into the way again, not of knocking him in the head, that's unnatural. It was the Samaritan that was the mans Neighbour, who finding him stript of his Rayment, and wounded, (for he was fallen among Thieves as he was going down from Jerusalem to Jericho) and lying in the way half dead (for so the Thieves left him,) I say it was the good Samaritan that powred Wine and Oil into his wounds, and put him upon his beast, and carried him to the Inn, and took care of him, and gave Two pence to the Host on the Morrow when he departed, and said, when I come again I will repay thee whatsoever thou shalt lay out more. But it was the Priest and

and the Levite, that came and looked on him, and passed by on this side and on that, yet helped him not, Luke 10. 30. to the 38. Go thou and do so likewise (said Christ to the Lawyer who stood up, and tempted him, saying, Master what shall I do to inherit Eternal life? and being willing to justify himself, after Jesus had said in Answer to him, what is written in the law? how readest thou? and he had answered, thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thy mind, and thy Neighbour as thy self; and he was answered again, Thou hast answered right, This do, and thou shalt live. And who is my Neighbour (said he) which now of these Three (said Jesus to him when he had told him as aforesaid) thinkest thou was Neighbour to him who fell among Thieves? He that had mercie on him (said the Lawyer,) Go and do thou so likewise, said Jesus, ver. 28. For the Lord desires mercie, and not sacrifice, and the knowledge of God more then burnt Offerings; and the sacrifices of God are a broken spirit. A broken and a contrite heart, O God, thou wilt not despise. For, thou desirest not sacrifice, else would I give it thee; thou delightest not in burnt Offerings: O Lord, open thou my lips, and my mouth shall shew forth thy praise. Deliver me from blood-guiltiness, O God, thou God of my salvation, and my tongue shall sing aloud of thy Righteousness. Then will I teach transgressors thy waies, and sinners shall be converted unto thee, Psal. 51. 13; 14; 15; 16; 17. This was the language, this was the way of the Holy Men of God; though Kings, through Princes; and this was natural and according to what they would have done unto themselves, and suitable to men who were sensible of what state they stood in, and of the state of all men unto God. But the Disciples who would have had fire commanded from Heaven on the men of Samaria to consume them, as Elias did, because they receiv'd not him when he sent Messengers before his face, because his face was as if he would go to Jerusalem; knew not of what manner of spirit they were of, and so Christ told them, Luke 9. 55, 56. And which of you having an Oxe, or an Asse fallen into a pit, and will not straightway pull him out on the Sabbath day, Luk. 14. 5. he doth not say knock him in the head, but pull him out, and that straightway, yea, on the Sabbath day, even an Oxe, or an Asse fallen into a pit, Mark 3. 4.

Now, Doth God take care of Oxen? (for it is written in the law of Moses, thou shalt not muzzle the mouth of the Oxe that treadeth out the Corn,) Or, saith he it altogether for our sakes? For our sakes no doubt it is written, that he that ploweth may plow in hope; and he that thresheth in hope should be partaker of his hope, 1 Cor. 9. 10. And fear not them which kill the bodie, but are not able to kill the soul; but rather

rather fear him who is able to destroy both soul and body in Hell. Are not two sparrows sold for a farthing, and one of them shall not fall to the ground without your Father. For, the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value then many sparrows, Matth. 28. 29, 30, 31. And make strait paths for your feet, lest that which is lame be turn'd out of the way, but rather let it be healed, (this is natural,) Heb. 12. 13. And Brethren, if any man be overtaken with a fault, ye who are spiritual restore such a one with the spirit of meeknesse, considering thy self, lest thou also be tempted; and bear ye one anothers burdens (this is natural,) not lay burdens upon one another, and so fulfill the law of Christ, Gal. 6. 1, 2. And in meekness instructing them that oppose themselves, if God peradventure will give them Repentance to the acknowledging of the Truth, and that they may recover themselves, (not knock them in further) out of the snare of the Devil, not send them to the Devil who are taken Captives by him at his will, 2 Tim. 2. 15. And, holding fast the faithful word as he hath been taught, that he may be able with sound Doctrine, (not with coercive Laws and Clubs) both to Exhort and Convince the gainsayers. Such a one must a Bishop be (saith Paul) no striker (that's not natural,) Tit. 1. 7, 9. And the Apostle renounced the hidden things of dishonesty (as Paul speaketh, 2 Cor. 4. 23.) but have Renounced (saith he) the hidden things of dishonesty, not walking in craftinesse, nor handling the Word of God deceitfully; the Word nigh in the mouth, and in the heart, that is the Word of faith which we preach (saith he, Rom. 10. 8.) whose Comission to the Gentiles was, To open their eyes, and to turn them from darkness to light, and from the power of Satan to God, (not unto the power of Satan,) That they might receive forgiveness of sins, and inheritance among them that are sanctified by faith which is in me (saith Christ to him when he met him in the way as he was travelling to Damascus with Letters from the high Priests to persecute those that believed in that Name, and to bring them bound to Jerusalem; and he told him (after he had struck him down, and a great Light shined about him, and he had asked who art thou Lord?) I am Jesus whom thou persecutest, Acts 9. 2. to the 8. 26. 9. to the 19. and he handled not the Word of God deceitfully.) But by manifestation of the Truth (not by Declaratio of Laws and Arms) commending our selves (saith he) to every mans Conscience in the sight of God. And we then as workers together with him, (with God, not with Arms,) Beseech ye also (saith he, 2 Cor. 6. 1. to the 11.) This was natural; a natural Father according to the Spirit, to his natural Children: To Timothy mine own Son in the Faith;



*Faith; I have no man like minded who will [naturally] cure for your state: for all seek their own, not the things which are. Jesus Christ's. But ye know the proof of him, that as a son with a father he hath served with me in the Gospel, 1 Tim. 1. 2. Phil. 2. 19, 20, 21, 22. And we beseech you also (saith he) that ye receive not the grace of God in vain; for he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured (not destroyed) thee. Behold now is the accepted time; behold now is the day of salvation (not of destruction) giving no offence in any thing that the Ministry be not blamed, (see what blames the Ministrie) but in all things approving our selves as the Ministers of God, (and see what they are, and what they doe and suffer) in much patience, in afflictions, in necessities, in distresses, in stripes, (they did not give, but suffered them) in imprisonments, in tumults, in labours, in watchings, in fastings: By purenesse, by knowledge, by long-suffering, (not causing others to suffer,) by kindnesse, by the Holy Ghost, (not by Arms and carnal weapons,) by the power of God, (not the power of man,) By the Armour of Righteousness, (not of Laws and Force,) on the Right hand, and on the left; by honour and dishonour, (not minding titles of honour, nor regarding reproach, but they went through all,) By evil Report, and good Report (all was as one to them for the Gospel sake that they might beget unto God,) As Deceivers, and yet true; (here are Examples indeed, and natural Fathers in the Gospel.) As unknown, and yet well known; as dying, and yet behold we live, as chastened, and not killed, (these were they that went before.) As sorrowful, yet alwaies Rejoicing, (mark their steps,) As poor, yet making many Rich: as having nothing, and yet possessing all things. These were the Ministers of the Gospel; and this was the way of Truth; and this is the way of Truth; and in this way of Truth, and of the Gospel they walked who went before, who were natural Fathers in the Gospel begetting natural Children unto God; flesh of his flesh, Bone of his Bone; Begotten again of the Immortal Word which abides for ever.*

*But the contrarie to this, (Force, and Swords, and Arms, and Constraint, and Prisons, and Persecutions, and Fines, and Confinements, and Whippings, and Scourgings, and Banishments, and Death,) is unnatural, Its not the seed of God, its not the born of God, Its not a natural Father, its not a natural Child; its not a natural begetting, who were born (saith he) not of blood, nor the will of the flesh, nor of the will of man, but of God, John 1. 13. They persecute not; its the born of blood, of the will of the flesh, of the will of man, not of God, to persecute; it's of the Devil (behold the Devil*

shall cast some of you into prison, that ye may be tried: and ye shall have Tribulation ten daies, Rev. 2. 10.

Its of Abaddon & Apollion, the King of the Locusts that came out of the Bottomless Pit; the Angel of the bottomless pit, whose shapes were like unto Horses prepared to battel, & on their heads were (as it were) Crowns of gold, and their faces were as the faces of men, and their hair as the hair of women, and their teeth as the teeth of Lyons, and they had breast-plates as it were breast-plates of Iron; and the sound of their wings were as the sound of Chariots of many horses running to battle. And they had Tails like unto scorpions, and there were stings in their Tails, and their power was to hurt men Rev. 9. 7, 8, 9, 10, 11. (See your Pourtraicture, ye Persecuters, and who is your King, and what is your work, and how unnatural ye are, who persecute for Conscience.)

Its of Hagar the Bond Maid, not of Sarah the Free Woman, Its of the first Covenant (so saith Paul) which things (saith he, Gal. 4. 22. to the end) are an Allegorie (to wit, the two Sons of Abraham according to the flesh, of which he had spoken.) For it is written, Abraham had two sons, The one by a Bond maid, the other by a Free woman. But he that was born of the Bond woman, was born after the flesh, but he of the Free woman was by promise, which things are an Allegorie. For, these were the Covenants, the one from the Mount Sinai, which gendreth unto bondage, which is Agar. For, this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all; For it is written, Rejoice thou barren that thou bearest not, break forth and cry that thou travellest not; for the desolate hath many more children then she that hath an Husband. Now, we brethren as Isaac, are the children of the promise. But as then he that was born after the flesh, persecuted him that was born after the spirit, so it is now. Nevertheless what saith the Scripture? Cast out the bond woman, and her son; for the son of the bond woman shall not be Heir with the son of the Free woman. So then, Brethren, we are not (who persecuted none but were persecuted) children of the bond woman (which persecuted) but of the free.

Its the sons of the Sorcerers, the seed of the Adulterer, and the Whores, that make a wide mouth, and sport themselves, and draw out the tongue, enflaming themselves with Idols under every green tree, (as the Prophet saith, Isa. 57. 3. to the 15.) slaying the children of the Valleys under the clefts of the Rocks. The children of the whore that hath discovered her self to another then to me (saith the Lord,) who is gone up, and hath enlarged her bed, and made a Covenant with

with others, who loved their bed when she saw it, whose portion is the smooth stones of the stream; They, they are her lot even to them hath she poured forth a drink offering, and offered a meat offering. The children of her of whom the Lord said, Shall I receive comfort in these? Who upon a lofty high mountain set her bed, and thither went up, and offered sacrifice, and behind the doors & the posts set up Remembrance; whose children are children of transgression, a seed of falsehood; who went in to the King with Ointments, and did increase her perfumes, and sent her Messengers far off, and debased her self even to Hell; she who was wearied in the greatness of her way, yet said not there is no hope; that found the life of her hand, therefore was not grieved; she that was afraid, and feared, and lied, and remembered not the Lord, nor laid it to heart; who when the Lord held his peace even of old, she feared him not; of whom the Lord hath said, I will declare thy righteousness, and thy works, for they shall not profit thee; To whom the Lord saith, when thou criest let thy Companies deliver thee. The wind shall carry them all away, vanity shall take them; but he that putteth his trust in me shall possess the land, and inherit my holy mountain.

To Conclude, Its the great Whore, the Mother of Harlots, Myserie Babylon, the Great, the mother of Harlots, and abominations of the Earth, (an unnatural Woman) that John saw drunk with the blood of the Saints, and with the blood of the Martyrs of Jesus, Rev. 17. The great City, which Reigneth over the Kings of the Earth, in whom was found the blood of Prophets, and of Saints, and of all that were slain on the Earth, Rev. 18. 24. Come hither (said he, of the seven Angels which had the seven Vials to John) and I will shew thee the judgement of the great whore that sitteth upon many waters, with whom the Kings of the Earth hath committed Fornication, and the Inhabiters of the earth have been made drunk with the Wine of her Fornication, so he carried me away in the spirit (said John) into the wilderness, and I saw a woman sit upon a scarlet coloured beast full of Names of blasphemie, having seven heads and ten horns; and the woman was arrayed in purple, and scarlet colour, and decked with gold and precious stones and pearls, having a cup of gold in her hand, full of abomination, and filthiness of her Fornication: And upon her forehead was a Name written; Myserie Babylon the Great, the mother of harlots, and abominations of the Earth. And I saw the woman drunken with the blood of the saints, and with the blood of the Martyrs of Jesus.

Finally, And the Dragon who when he saw he was cast into the Earth, persecuted the woman which brought forth the man child, Rev. 12. 13. And lastly, its God that judgeth the Righteous, and its God

that is angrie with the wicked every day, Its God that bath said, if he turn not he will whet his sword; also he bath bent his bow, and made it ready; Its God that bath prepared for him the instruments of death; Its God that ordaineth his Arrow against the persecutors, Psal. 7. 11, 12, 13.

Seventhly, The more any go from the way of peace in things relating to the worship of God; the more unnaturall they are. For, he that is Head of the Church which is in God; living stones Built upon the living Foundation, is King of Righteousness, and King of peace, of the increase of his government and peace there shall be no end upon the Throne of David, and upon his Kingdom to order it, and establish it with judgment, and with justice henceforth even for ever. The zeal of the Lord of Hosts shall perform this, Isa. 9. 7. And to us a Child is born, to us a Son is given, and his Name shall be called Wonderfull, Counsellor, the everlasting Father, the Prince of Peace, ver. 6.

This Force is not; its War and not Peace; its instruments are not the Instruments of his Kingdom and Government which is Peace. Its not natural; its not the natural Subject of the Prince of Peace, Its not the natural Child of the Everlasting Father. It speaks not the Language of his Kingdome; Its another Eccho then that which the multitude of the Heavenly Host, that were with the Angel sang at his Birth, viz. Glorie to God on high, on Earth Peace, Good will to-wards men, (as hath been said.) Its another Message then the Gospel which is a Gospel of Peace, of Glad-tidings: How beautiful upon the mountains are the feet of him that bringeth good tidings, that publish peace, that bringeth good tidings of good things, publisheth salvation, that saith unto Sion, thy God reigneth, Isa. 52. 7. How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things, Rom. 10. 15. We bring unto you (said the Angels to the Shepherds who sang at his Birth) Good tidings of great joy which shall be unto all people; for unto you is born this day in the City of David, a Saviour, which is Christ the Lord, Luke 2. 10. 11. I am Gabriel that stands in the presence of the Lord, and am sent to speak unto thee, and to shew thee these glad tidings, said the Angel to Zachary as to John that should prepare the way before him, Luke 1. 19. And it came to pass afterwards that he went through every City, and Village, preaching and shewing the glad tidings of the Kingdom of God, saith Luke of Jesus, chap. 8. ver. 1. And we declare unto you Glad tidings how that the promise that was made unto the Fathers, God hath fulfilled the same unto us their children in that he hath raised up Jesus again, as it is written in the second Psalme, Thou art my Son this

*And the Spirit of the Lord God is upon me, because he hath Anointed me to Preach good tidings unto the Meek, he hath sent me to bind up the broken hearted; to proclaim liberty to the Captives, & the opening of the Prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; To comfort all that Mourn; to appoint unto them that Mourn Beauty for Ashes; the Oyle of Joy for Mourning; the Garment of praise for the spirit of Heaviness; that they may be called Trees of Righteousnesse. The planting of the Lord, that he might be glorified, Esa. 61. 1, 2, 3. This is his Kingdome, and the things thereof; and this is his Dominion; and the things that appertain thereunto; But what is that which is died in blood, in the blood of the Saints, and the Martyrs of Jesus, and filled with the sufferings of the Innocent, of Men because of Conscience? and what Unnaturalnes is there in this? in force, to the things appertaining to the Kingdome of God.*

*Eighthly, The things of the Kingdome of God are spiritually discerned. The Natural Man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, for they are spiritually discerned, 1 Cor. 2. 14. And no man can say that Jesus is the Lord, but by the Holy Ghost, 1 Cor. 12. 3. And all things are delivered me of my Father, and no man knoweth the Son but the Father, neither knoweth any man the Father but the Son, and he to whomsoever the Son will reveal him, Mat. 11. 27.*

*Now it is an Unnatural thing to destroy a man, or cause him to suffer for that which he cannot do without Another, without the spirit and the spirit of the Lord is in no mans power, nor he that is born of the spirit, and he that comes to God (to worship him) for that is the nearest approach unto God) must know that he is; and no man can know that God is, but by Revelation as aforesaid. Now Force is not Revelation; it may be an occasion of turning a man from Revelation; or from that in him which shews him the will of God, the measure of God, for fear of sufferings; to deny the witness of God in him, or, to have his fear towards God: to be taught by the precepts of men. It may end his dayes here in this world, where is the hour of his visitation to know God; but to shew him God is cannot; nor the things of his Kingdome which are as he is. And here is a fore strait that men most Unnaturally are put unto in the case of force; either to undo their Consciences in bowing to what force will put upon them; or to be undone in their bodies, for having regard to their conscience.*

*Ninthly, No man knoweth the things that are in man save the spirit of man that is within him: no man knoweth the things of God but the spirit of God, 2 Cor. 2. 11.*

*Now, if the things of man cannot be known by man but by the spirit of man that is within him, much less can the things of the spirit be known but by the*



the spirit, and then how can Force reveal the things of the spirit of God, which are spiritually discerned, seeing it cannot know the things that are in man? But, the spirit it is (not Force) that searcheth all things; yea, the deep things of God. Now, it is a most unnatural thing to apply Force for the instructing of a man in the things of God, when it cannot know the things of man. And this is manifest.

Tenthly, All men must account to God. He is Lord of all, and his judgement none can escape. It will not be an Answer to him in that day, this Law commanded, this Power required; but what he hath shewed man to be good, to have followed that, viz. To have done justice, to have loved mercy, to have walked humbly with God; this the witness of this from the witness of God that moved to such things, that such things are done, as it moved, this will be a good answer, and nothing else. And at every mans peril it will be in that day, what he hath done in the body, in answer to the witness of God. For whether it be better to obey God, or Man. Judge ye, said the Apostles to the Pharssees; we ought to obey God rather then Men, Acts 5. 29. whether it be right in the sight of God to hearken unto ye, more then unto God, Judge ye, Acts 4. 19. when they commanded them not to speak at all, nor teach in the name of Jesus; and when they said, did not we strictly command you, that you should not teach in this name? and behold ye have filled Jerusalem with your Doctrine, and intend to bring this mans blood upon us. And who hath required these things will the Lord say, as he did to Israel of old, who came and sate before him as his people, and offered unto him (which he commanded) when their hands were full of blood. How much more will he say the same to them who offer that which he doth not require, and force thereunto; who hath not required the one or the other; but the contrary. And every man, both he that forceth, and he that is forced must then account for himself to God, and answer to the witness of God; according to what it testifies of his obedience, or otherwise to that which reprov'd in him, and shewed to him what he should do: here will stand the state of all men before their Judge, whether they will bear or not, in the day of their visitation. And this the Lord hath spoken, whether ye will hear, or whether ye will forbear. I forced my self therefore, and offered a burnt offering, was not an excuse for Saul, to the Prophet of the Lord; but Samuel said to Saul, because he forced himself, Thou hast done foolishly, thou hast not kept the Commandment of the Lord thy God, which he commanded thee. For, now would the Lord have established thy Kingdome upon Israel for ever. But now thy Kingdome shall not continue; the Lord hath sought him a man after his own heart. And the Lord hath commanded him to be Captain over his people, because thou hast not kept that which the Lord commanded thee, 1 Sam. 13. 12, 13, 14.

Therefore, it is a most unnatural, and vain thing for men to impose upon



God. If the Plea of a Power, or a Law, or the being in power to make a Law would avail, it were something: but the Law and the power said is of *those* who made it, in whom was the power. (I say not the power of God; for that is not the power of God, that works against God in his worship,) coming to be judged by the Higher Power, which is Lord of all (and come it must) what safety is there either to bow to man, who is from that power, or for men to bow to man, to that, which is not the power unto which they must account? And how unnatural is it to require this?

Eleventhly, Who can know the Error of his way? Urge me from my secret faults; Psal. 19. 12. And if a man cannot understand his Errors, without the help of another, nor be cleansed from his secret fautes without the Lord? then how can he worship God without the spirit of the Lord? and how unnatural is it to make him to suffer for not worshipping God without his spirit? For, where Force is in the worship of God there is not the spirit of God.

Twelfthly, (and to add no more) God is a spirit, and they that worship him, must worship him in spirit and in truth; and such the Father seeks to worship him, Job. 4. 23, 24. How unnatural a thing is it then to force a man to worship God, or to make him to suffer for not worshipping by that which is not spirit? I say, which is not spirit, the spirit of God; for there are spiritual wickednesses in high Places, and the Rulers of the darknes of this world, which is spirit, but not the spirit of God, the breath of the Almighty; by which all things were made & fashioned, & unto which all must return:

And now, O ye Papists (so called) & all other Sects who deny the same Liberty to others, which your selves would have, These things have I wrote for your sakes, that ye may know on what ground ye stand, & where ye are as to Liberty of Conscience. If it be only for your own Particulars that you would have Liberty of Conscience; where you are not Foreprized, or accepted by any particular provision of Law from suffering, & so you would have liberty of Conscience from the power that's above you; & yet will not give the same liberty when your selves are in power to them that are under you: your Plea is not good, nor is it placed on a Right ground, nor have ye considered the matter as Men. For, *Sapiens incipit a fine*, (i. e.) a wise man begins from the end of a thing; and it is that which will hold throughout that must Rule in the Case; and not that which will hold only to this, and that particular. For, wise men make the ground of things the bottom on which they stand. So look to your Grounds; for, if it be that Conscience is free, & therefore it is that ye ought to have your liberty; this will hold to all as to one, because Conscience is the same in all, & of the same nature, and all men stand in the same Capacity as to Conscience in the worship of God; & if it be the Cry of Conscience indeed that speaketh in you, it cries

not by Liberty where ye are bound by the Law, because ye think you  
 ought to have your Liberty, but others not, & so when you can make a Law  
 or are in power so to do, you will bind others to the same square of your Re-  
 ligious, of your Conscience; this will not hold, for others in power will pretend  
 the same Right as you, and that they are in the Right, because they are in  
 power, and therefore may impose upon others & be free themselves, & will  
 produce the same ground, viz. because they are in power, and being in  
 power they are to judge what their own Conscience is, & what is fit for  
 another, and so the *Jus Divinum*, or the lawfulness of the thing will not lie  
 in the right; that is to say, That conscience ought not to be forced, but in the  
 power, its in our hands, and you shall do so, or so as to the worship of  
 God as we appoint. And so the size, or the square, or the bound must lie  
 in the power. For you your selves when you are in the power, doing  
 this, and complaining of the same in others when they do it upon you, will  
 make yours to be the diameter, the square, or size of another, as he made  
 his to be the diameter of yours: And yet ye complain of another (being  
 in power,) making a size for you. And why may he not (by your own  
 Rule, though I approve not of that rule neither, but its good against your  
 selves) as well as you make a size for another. Now this (as I have said)  
 voids your Plea, and renders ye judged by your selves in the things that  
 ye allow; and so ye are not happy. For your very imposing upon another  
 when you are in power, and yet complaining of the same when ye are un-  
 der, justifies another that imposes upon you, & condemns your selves. Now  
 Happy is he that condemns not himself in the thing that he allows, and al-  
 lows not that which himself condemns, and so by building again the  
 things that he hath destroyed maketh not himself a Transgressor.  
 To Conclude this Particular, & therein this Treatise, its my love to you all  
 that made me to write, its the Lord that moved me thus to write. Your day  
 draws towards an end, your time is short, yea, very short; long & many war-  
 nings ye have had, The spirit of the Lord hath strived with you long, and  
 waited to be gracious, his spirit will not always strive with flesh, your breath  
 is in your nostrils, and when it passeth from you, in that very day your  
 thoughts perish. It behoves you to consider whilst ye have time, & to know  
 the things that concern your peace, ere it be bid from your eyes. For, as I  
 have said, your day draws towards an end, (the day of your Visitation,) your  
 time is short, yea, very short, the night is at hand, your thred's neer  
 spun, the day of your Visitation is neer over, the hour of his Judgment  
 is come: Therefore fear God, and whilst ye have yet a little time, mind  
 the things that concern your Everlasting Peace. Its the Word of the Lord  
 unto you all: And so whether you will hear or forbear I am clear of  
 my duty. The warnings of the Lord through me to you all are ended.

FINIS.

Errata, page 14, line 6, for fortune, read torture.

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